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Editor: RUKMINI DEVI

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The Crow's Nest

TO Young Citizens all over India and the World—Greetings and Good Wishes for a happy New Year.



January 1st is not the New Year for everybody, yet it marks a New Year. We earnestly hope that all who feel the spirit of a new year upon them will give that spirit full play. Let us, each one of us, resolve afresh upon certain needs, whether of character or of activity and to endeavour to acquire these, undaunted by failures, which are of secondary importance. The best resolve we can all make is to be, as a Friend of the Young said years ago: "At all times be happy; and when you can't be happy, be as happy as you can." For the Will of God is Happiness. To be happy is not to be callous or indifferent but to be at peace, to be contented, calm and serene, for these denote that we

understand the reasons and purposes of things and events and that we realize that this real self of ours is Divine.

So resolve to be happy, and happiness will spread from you and joyousness will shine throughout the land. Use it to dispel all unhappiness around you, saying to yourself when you are unhappy: "I am forgetting my Divinity. Therefore am I unhappy. Again I remember it. I am God. Therefore I have reason to be happy."



We are very grateful to Dr. Maria Montessori for sending us the following message for the New Year, at our request. No person is more entitled to advise the citizens of tomorrow than she, and the message is indeed to be treasured:

"May 1943 prove to be the year of the Great Peace. Destiny looms large

in front of the world, particularly in front of India. The young generations of today are the ones that will have to bear tomorrow the burden of the unsolved problems left by us. Greatness of soul, magnanimity, amplexity of vision will be required to unite humanity. Prepare yourselves to foster not the dismantling and piecing of your Nation, but the achievement of a larger unity that will make of India one of the mighty stones in the building of the whole world united into one Nation."



On the 30th of this month, Mr. Roosevelt, President of the United States of America, enters his 60th year, the triumphant stage of life. We publish in this issue an article under the heading "A Man of the Hour," to mark the event. Fortunate is a nation guided in this hour by such a leader as President Roosevelt, and fortunate the world to have so strong a champion for a new order, "the world order of cooperation of free countries working together in friendly civilized society." So ardent a seeker for justice will never rest content with appeasement, a peace bought at the cost of other people's freedom and without striving for an enduring peace, a peace which he knows "cannot be a real peace if it fails to recognize brotherhood." May he live many more years to give of his rich experience of great statesmanship for the benefit of the world.



As this issue is in the hands of our readers, a great and vital gathering at Benares will have concluded. I refer to the 67th Annual International Convention of The Theosophical Society. Addressing the Brethren of The Theosophical Society throughout the world, Dr. George S. Arundale, its President, in the course of his presidential address, laid stress on the "Truths which shall surely help the world out of the darkness of ignorance and wrongdoing and the denial of Brotherhood, out of discordant discontent into peaceful content." He epitomized them as:

**"All is within the Plan,
Whereby the less becomes the More
On an endless Ladder of Evolution
Of Individualities—ininitely diverse
yet one in origin, way, and goal.**

God, the Creator, through constant change intensifies the urge to grow and awakens His own Creative Spirit in the children of His Universe;

The immutable Laws of Growth, administered by the omniscient and beneficent Lords thereof,

To the ultimate perfection of Individuality through Sacrifice and Service."

Elsewhere we print some parts of this address, the main theme of which is "Building the New World." Besides this address, there were four great lectures: 1. "The Present World Crisis and the Future" by Mr. N. Sri Ram. 2. "The Arts in India's Renaissance" by Srimati Rukmini Devi. 3. "The Reconciliation of Science and Religion" by Mr. G. N. Gokhale. 4. "The Planning of a Happy Society" by Mr. Rohit Mehta.

To synchronize with the above gathering a brother convention was held at Adyar with a similar programme, the items taking place almost at the same time, to heighten the effect of synchronization. The lectures here were delivered by Mr. A. Rangaswami Iyer, Kulapati James H. Cousins, Dr. G. Srinivasa Murthi and Mr. C. R. Parthasarathy Iyengar, respectively. Reports of these two Conventions will be published in our subsequent numbers.



As these Conventions are gatherings of men and women—young and old—who strive to promote the ideals of Universal Brotherhood, and to form a live organism of Brotherhood, they can very wonderfully release a powerful spirit of Brotherhood and friendliness, whatever differences of opinion there may be. More than anything else these gatherings stir in the hearts of the delegates—whether present physically or linked to the Conventions by thought and feeling—an ardent spirit of Brotherhood. And so, as every delegate leaves these Convention-centres, he or she becomes surcharged with the fire of Brotherhood and has an increased determination to spread the Light of Brotherhood, Peace and Happiness around his or her immediate surroundings.



Recently the outgoing graduates—Young Citizens—of some of our young Indian Universities had the inestimable advantage of receiving beautiful Convocation addresses by eminent Indians. "The Convocation of a great University is an occasion, both solemn and exhilarating, radiant too with hope and resolution of its hundreds of young graduates, who move forward after their first decisive success in life." The Patna and the Dacca Universities had the honour of having Sir Mirza Ismail, the Dewan of Jaipur State, to deliver the Convocation Addresses, while here in South India the Annamalai and the Andhra Universities had the unique privilege of the royal patronage of His Highness the Maharaja of Travancore and Her Highness the Maharani Sethu Parvathi Bayi of Travancore, who respectively delivered the Convocation Addresses of these two Universities.

The young graduates had their attention drawn to their duties to the country and the noble ideals which they should cherish in their "wise and thoughtful service" to India and to the world. Though the addresses were delivered to the graduates of these Universities, they are so full of wisdom and inspiration, coming as they do from such experienced and distinguished Indians, that other Young Citizens also may with profit study them. Extracts from these addresses follow in this number.

—JOINT EDITOR

CHINESE PROVERB

We cannot prevent the black birds of evil from flying over our heads, but we can prevent them from building their nests in our hair.

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Building The New World



By DR. GEORGE S. ARUNDALE

SEPARATED though we are in these times of strife and horror by barriers almost insurmountable, so far as regards the physical plane, we continue to form, even on the physical plane itself, a great Nucleus of the Universal Brotherhood of Life—indivisible, world-wide, and indeed universe-wide and more.

No wars, no catastrophes of any kind, no disturbances, even within our ranks, can break us, though they may shake us and temporarily weaken us.

Even where Brotherhood is most violently and ruthlessly assailed, in crucified Poland, in Czechoslovakia, in Holland and in Belgium, each blessed with a very noble ruler, in France, in Greece, and wherever German terrorism prevails, those who believe in Brotherhood as the supreme Truth of life are able for the most part to remain faultlessly true to it, stricken though they be.

BRIDGE-BUILDERS

When the war is over the courage and steadfastness they have been showing will quickly bring about a renaissance of Brotherhood activity in every country in Europe, even in the countries which have wronged the world, for the whole world must needs be on its way to a Universal Brotherhood.

Let me also say with sure conviction that the healing power of Theosophy and of The Theosophical Society will be available to those lands and peoples which have temporarily and disastrously

lent themselves actively to subjugation by the forces of evil.

Theosophists will be in the front rank of the bridge-builders between the victors and the vanquished, and between the errors of the old world and the opportunities of the new.

Let me address myself to the immediate, but constant, duty, of every Theosophist, whatever be his opinions, political or religious. His duty is actively and ceaselessly to throw the light of certain universal Truths upon the darkness in which the world is so blindly and hurtfully stumbling and to apply them to the helping of his world.

THE SEVEN TRUTHS

The first Truth embodies the Law of Unity or Solidarity for racial, national and all other growth.

The second and third Truths embody the law of Certainty that in one way or in another racial, national, and all other growth is both ceaseless and assured.

The fourth Truth embodies the Law of Brotherhood uniting in solidarity all diversities of whatever nature.

The fifth Truth embodies the Law of the inclination of all happenings to the end of Good.

The sixth Truth embodies the search for Truth and for the True.

The seventh Truth embodies the Law of Greatness whereby every individuality, whether in terms of person, faith, nationality or race, has Greatness as origin and Greatness as destiny.

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The acceptance and active declaration of these seven Truths are in my view vital both to international, national and religious vigour, and also to the really effective prosecution of the World War to a Victory out of which a substantial Peace shall emerge.

INDIAN THEOSOPHISTS' DUTY

At no time could it ever be more urgent for problems to be solved than now when the world is beset by problems some of which, for want of a true solution, are barring the way to victory, while others are barring the way to a lasting Peace.

India, for example, is one of the world's greatest problems. Every Indian Theosophist must be specially concerned in striving to his utmost to relate to the Truths of Theosophy even the smallest circumstances in every one of India's problems. The Indian Theosophist in every Lodge of the Section should be ardently at work helping India to establish herself as a great Nation within a great and world-wide Commonwealth. He must always be a truly enlightened patriot, a lover of his Motherland, and in some degree of all lands. In one department of his country's life or in another he must be strenuously and Theosophically at work, ever intent upon the service of the Plan as he is able to understand it and upon a soldierly co-operation with the Inner Government of the World, the Lords of Growth, Ministers of the Will of God.

May I add that I would apply every paragraph in this address to Young Theosophists, upon whom The Society must rely for that great future to which

I refer as I close? I do indeed place my trust in my younger fellow-members, for they are the hope of their future as we old members have been the hope of the future which was ours when we were young.

Let Theosophists young and old be ardent channels for the Light of Theosophy and for the Power of their membership of The Theosophical Society. Let them ceaselessly cause this Light and Power to shine wherever they may be living in a spirit of respectful but eager helpfulness.

As the Truths of Theosophy are applied they will help to give Right Freedom where Freedom is needed, Right Strength where Strength is needed, Right Peace where Peace is needed, Right Justice where Justice is needed, and the Truth and Unity and Brotherhood which are needed everywhere.

DO THESE THOUGHTS HELP YOU?

Truth is God's idea. C. W. Leadbeater.

Man is a name of honour for a king. Chapman.

Blessed is he who can see Immortal Beauty under mortal veils!

He hath great tranquillity of heart that setteth nothing by praisings or blamings. Thomas a Kempis.

The soul is dyed by the colour of its leisure thoughts. W. R. Inge.

Health is the greatest of gifts, contentment the best riches; trust the best of relationships. Dhammapada.

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"His Beauty Shines . . ."

ISHVARA thinks of Beauty; at once His mighty energy, all-potent, generative strikes upon Māya, and develops it into myriad forms of objects that we call beautiful.

It touches the matter that is ready to be moulded—for example, water; and the water takes on a million forms of Beauty. We see one in the vast expanse of ocean, still and tranquil, where no wind is blowing, and where the sky is mirrored in its deep bosom. Then we catch another form of Beauty, when the wind lashes it into billows upon billows, and abyss beneath abyss, till the whole mass is terrible in its fury and grandeur. Then a new form of Beauty comes forth from it, and the raging and the foaming waters are hushed, and the ocean is changed into myriad ripples, glittering and glistening under the moon which shines upon them, her rays broken and bent into a thousand coruscations. And this gives us another hint of what Beauty means. And then we look at the ocean where no land limits the horizon and where the vast expanse is unbroken, and again we stand on the shore and see the waves breaking at our feet. With every change of mood of the sea, its waters speak out a new thought of Beauty. Another glimpse of the thought of Beauty thrown into water we see in the mountain lake, in the stillness and serenity of its quiet bosom; and in the stream that leaps from rock to rock; and in the torrent that dashes itself into millions of spray-drops, catching and refracting the sunlight into all the

hues of the rainbow. So from water in every shape and form, from the tossing ocean to the frozen iceberg, from the foggy mists to the gorgeously coloured clouds, bursts forth the thought of Beauty impressed upon it by Ishvara, when the Word came forth from Him.

When we leave the water, we learn new thoughts of Beauty in the tender creeper, in its mass of brilliant colours, in the stronger plant and the sturdier oak, and the dark obscurity of forest depths. New thoughts of Beauty come to us from the face of every mountain peak, and from the vast rolling prairie where the earth seems to break into new possibilities of life, from the sand of the desert, from the green of the meadow. If we are tired of the earth, the telescope brings to our view the beauty of myriads of suns, rushing and rolling through the depths of space. Then the microscope reveals to our wondering gaze the beauty of the infinitely small, as the telescope does of the infinitely great; and thus a new door is opened to us for the contemplation of Beauty. Around us we have thousands and millions of objects that are all beautiful. From the grace of the animal, from the strength of man, from the supple beauty of woman, from the dimples of the laughing children, from all these things we catch something of the way in which His thought broke into myriad forms of splendour, when He spoke as Beauty to the world.

—ANNIE BESANT in *Dharma*

Some Convocation Addresses

• HIS HIGHNESS THE MAHARAJA OF TRAVANCORE

At the Annamalai University

WE are now in the midst of an unparalleled cataclysm and the youth of the country, after undergoing their intellectual noviciate and equipping themselves with the spiritual armour and discipline, which are the gifts of the University to its students, have to enter upon a fight which is different from the conflicts that were faced by their ancestors and predecessors.

The industrial and scientific age tended to exalt the industrialist and research worker and to depreciate the value of classical learning and fine arts. Aggressive ideologies, perverted and pseudo-scientific theories of race superiority and race domination added to the confusion and not a little, of the general distress which has overwhelmed the world is due to the disproportionate importance attached to one-sided scientific and technical training. Indeed for us, in India, who have been lagging behind in the race and who, by nature, are predisposed to contemplation rather than to action, the lessons of the laboratory, of the workshops and the polytechnic have to be learnt without delay.

Every system should combine with technique and with science the teaching of an appreciation of harmony and beauty not only in art but in daily life

and in ideals—a knowledge, in other words, of the things that are more excellent. Rightly viewed, there is and should be no antithesis between a technical and a liberal education. A complete education fits a man to perform justly, skillfully and magnanimously all the offices, both private and public, of peace and war. Accumulated and perverted scientific knowledge and the strict regimentation of the human intellect applied not only to the armies in the field but to the armies in the class rooms and workshops have proved futile and, indeed, dangerous because tolerance and fair play and the spiritual aspects of human life cannot safely be ignored.

Side by side with the development of the intellect and the love for the fine arts, there arises above all things the necessity to care for the individual and corporate welfare of the students. Upon the education of our people depends our fate as also on the creation of a new spirit of courageous comradeship amongst all Indians as a part of world-fellowship. May this University help adequately to equip the new generation to fulfil the tremendous but glorious obligations that are already crowding upon them.

HER HIGHNESS THE MAHARANI OF TRAVANCORE

At the Andhra University

The culture of India was, by no means one of quiescence or passivity. The special characteristics of our life in the

past are the maintenance of Dharma and the pursuit of simplicity in life combined with many-sided culture. During the

last few years, our contacts with the later developments of European civilization have, however, produced a state of dis-equilibrium. False social values were created by the rise of what has been described as a "white collar" or clerical class who, though useful to a limited degree, tended to occupy the front stage in life. An employee in a Government office or a member of one of the professional classes was regarded with a special respect whereas a great musician, a fine sculptor or a skilled artisan was treated with much less regard. This war is bound, amongst other things, to produce a revolutionary change in such an outlook. The technician, the scientist and the research worker are rapidly coming to their own although the world has been too chaotic and events have been too catastrophic for a due recognition of the place of the artist in the scheme of things.

The future opens up a vista of infinite possibilities. The Universities in future should be universal in the sense of being able to create not only pervasive ideas but also the apparatus and the environment amidst which such ideas might germinate. The future would be for those who make things side by side with originating new thoughts and new visions of beauty.

SIR MIRZA M. ISMAIL

At the Patna University

Until this war is victoriously ended, there can never be for us an atmosphere in which we can duly meditate our academic duties. There remains this deadly danger which by our united effort we must overcome, the

Physical education is the first care of Universities. Discipline in action accompanying freedom of thought and speculation will be their next care, and, finally, the fostering of aesthetic and spiritual development which is the foundation and the *sine qua non* of that poise and harmony without which enduring work will not emerge.

Many things have contrived to bring about a shrinkage of the world. No nation and no people can hereafter live wholly independently of the others, and this implies not less but more toleration and breadth of outlook, a great sense of fair-play and more desire for union amidst diversity. Differences of language, of race and of creed may even be useful adjuncts of mental training, but the supreme ideal is surely the fundamental unity of inspiration and endeavour. That must be the keystone of the arch that will bridge our past and the future, and bear us safely over the rapids and whirlpools that are the symbols of the strifes of the present. This is our hope and it can best be achieved by the wise direction of a harmonious scheme of education that will at once kindle the light of learning and produce the mellowness of wisdom and the sweetness of authentic culture.

danger that a complete, final victory may not be won, that civilization may remain vulnerable to savagery.

Unity—how blessed is that word and that idea, so inspiring, so profoundly necessary to us in India, and so very

hard to attain! If there is any real message that I have for you, especially to the young men with whom our future rests, it is just this that, throughout this country, we must not, in any sense whatever, be separate: ours must be the virtue, ours the power and glory, of a single nationhood. To me, India, one Nation, is a most inspiring thought and a most reasonable one. I see, too, all around the growth of this consciousness. This is the land of all of us, to whatever race or creed we may belong.

What is the function of a great University in promoting this Indian unity? In one of its aspects, this is a problem of culture. Several languages, each with its own literature; several religions, each with its own philosophy and ethics. They all seem to care most, at present, about their differences and rivalries, and this, no doubt, is human nature. Few indeed, though most eminent and wise, are those who have cared to think not of Hindu culture, or of Muslim culture, for example, but rather, of Indian culture.

It is the task of a University to encourage deliberately, so to speak scientifically, the fusion of culture which by natural process is already coming to pass; and this fusion can be hastened,

and guided, and enriched by any University which deeply cares about it.

A new political structure is to be made, and will be made the more quickly and securely the stronger our sense of unity becomes. The different sorts of reconciliation which must be embodied in the constitution of the new India demand the calmest, most patient, most disinterested scrutiny. That constitution when arrived at, will itself be an experiment, and for a considerable time its working, and its bearing upon the various elements composing the body politic, will have to be studied with dispassionate care.

In turning to the graduates, I would only ask them to be wise in the service of their country. They should themselves be thinking men, a rare species, and their thoughts should make them tolerant and ready for compromise. To see things from many points of view, to enter into feelings far different from one's own, to understand and care about the ideal and interests of others, though they conflict with one's own, to be as ready to make concessions as to demand them—these are marks of the good man, these are forms of goodness which we positively demand of the graduates of a university.

SIR MIRZA M. ISMAIL

At the Dacca University

At no time has it been more true of Europe than today that he who controls education controls the ultimate springs of power. We must in our educational institutions create leaders who have a living faith in freedom, truth, and service. No expenditure, therefore, can

be too high on educational institutions which aim at creating such leadership.

No leadership can succeed in India which does not attend to the dreadful disease of our body politic—the appalling poverty of the masses. Notwithstanding the misuse of scientific

inventions for destruction and death-dealing purposes, the genius of humanity has also given us a wide range of implements to serve the progress of the race. The triumph of modern knowledge is that it has made human slavery absolutely unnecessary for civilization. But have we got the ability to develop these resources—men and women with the requisite technical skill, who have learnt to dare and to pioneer? The Universities of India can provide part of the future affirmative answer to this crucial question.

The basic teaching of all the faiths that have been elaborated through the thoughts and emotions of humanity, out of the intuitions and aspirations of a few leaders of the human race, may be concentrated into one, in three phases like sunrise, day, and sunset. Whatever our tradition, religion, colour, status or income, we share with humanity, at all times and places, a common origin in the life of the universe, however we may name that life, a common process of living, and a common terminus of life.

The world is about to enter on a new and higher spiral of life. Social and economic changes which a few years ago would have been regarded as the dangerous dreams of romantics and revolutionaries, have, under the compulsion of war, been accepted as the essentials of daily life. There is a world-wide pressure against the narrownesses of personal and group egotisms, the individual ambitions and racial superiorities, that are the central influences of the present sub-human condition of humanity. The pressure is the star of hope in the black sky of contemporary human history. The race is being com-

pelled by external circumstances, to give attention to human unity that it has failed to recognize from within.

The Universities should try to make useful men and patriotic citizens and not merely learned men. The main function of a University is the development of the "whole man," not the mere imparting of knowledge, the development of the intelligence of the student, so that he can cope with the problems of practical life.

Graduates of the year, you are on the threshold of a great era in the life of man. At present we live in a world which is being taught or forced to deny the brotherhood of man. It is supremely important that the rising generation should take its share in the long, slow process of purging the world of the result of human carelessness, human short-sightedness, human greed. Let us do our duty well and manfully; uphold righteousness by deed and by word; be both honest and brave; serve high ideals, yet use practical methods. For it is only through hard endeavour that we shall ultimately attain the goal of true national greatness.

DOCTORS AT PLAY!

If a doctor is doctoring a doctor, does the doctor doing the doctoring have to doctor the doctor the way the doctor being doctored wants to be doctored or does the doctor doctoring the doctor doctor the doctor the way he usually doctors?—From Journal of the American Medical Association.

Rebirth of True Indian Art

ALTHOUGH people say we must have popular Art, I am afraid what I try to show in my dancing is not thought popular. I feel that human beings can appreciate what is real and classical if it is given sincerely, purely, and if they can see the work, and the thought and atmosphere behind it. On the other hand they may also appreciate lighter things.

I work for the pure Indian Art because I feel that India is the home of Art, and in every field it is marvellous to see how Indians have taken the trouble to make everything beautiful, from the highest to the lowest. I do not much mind where Art comes from, but it should be real, true, and Indian, for India at least, and it should show our own genius. I think the real classical Art has been gradually disappearing from our country, partly because people do not want to take much trouble to understand the classical Art. In order to understand it we have to study it, just like any other subject. It is worth-while to give one's life to Art.

I want India to understand the realities of her own traditions and greatness, and the beauty of all her own Art. We have wonderful Art in dance, in music, in sculpture, and a revival of this is what I am trying to establish through my work and through the Centre, Kalākshetra, I have started in a small way at Adyar.

I hope a time will come when all great traditions and schools of thought, when all those who love beautiful poetry, music, literature, and believe in

great spirituality in Art all over India, will join together for a campaign. I hope everywhere in India will come a keen interest in the spiritual qualities that must again come into every field of Art and action, because only these will give right inspiration for helping the world to be a much happier place than it is at the present time. If Indian Art is great, India will come nearer all countries, because Culture will bring all nations together and there will be real nationalism and true internationalism.

I feel that only in that way will be reborn in India true culture. We want a real cultural renaissance in every field of Art, and still more in our everyday lives. Only through culture, I feel, can a nation be truly free and truly happy. If there were great culture I do not think there would be war. Cultured people would never want to fight, and if there were real culture there could be no war.

In the new India we want as great an Art as in the past, if possible even greater, because we should progress from beauty to greater beauty. We want the great Indian genius to be reborn, to be unique. Just as we say that western culture is fine, unique, we want ours to stand out before the world. For our genius to be reborn it is necessary for India to revive her classical Art and understand it, because it is a philosophy of life. That great philosophy should be reborn into India. Then we shall be able to show to the world the genius of our own country.

—From a talk of RUKMINI DEVI

Franklin Delano Roosevelt

THREE times since 1932 the people of the United States of America have chosen Franklin D. Roosevelt to guide them and their nation through years fraught with the weight of severe financial depression, problems of changing times, threats of war, actual participation in a desperate world-wide struggle between Right and the powers pledged to destruction of all justice and decency, and through years now beginning to be coloured by universal consideration of elements of a mighty new world order which must be built upon a Peace which recognizes the inter-dependence of all nations, and all that the word *Brotherhood* implies.

A PEOPLE'S LEADER

It is true that in times of peril and crisis the American people are reluctant to "swap horses in midstream" by making a change in national administration, but that fact alone could never account for the overwhelming popular majorities which re-elected Mr. Roosevelt in 1936, and especially again in 1940, thereby breaking a 160-year-old tradition that no President of the United States of America shall hold office for more than two consecutive four-year terms. Nor could his second re-election have been due to any very widespread belief that Mr. Roosevelt was somehow pledged to keep the nation out of war and untouched by the distress, desolation and valiant efforts of war-torn countries outside the western hemisphere. As early as 1936 he had ex-

pressed his definite views against a policy of isolation: "No nation can live entirely to itself," and certainly there is no policy of neutrality implied in his statement, "When peace is broken anywhere, the peace of all countries is endangered."

No, President Roosevelt was re-elected upon his merits as an alert and capable leader, one who has a comprehensive knowledge of people, a keen insight into affairs of his own nation and other nations, and a talent for establishing friendly relations between them. There are detractors aplenty to say that his leadership is showmanship, or that it is dictatorship, particularly if their "special privileges" have been curtailed under the President's expressed policies, as exemplified in the New Deal, for "a wiser, more equitable distribution of wealth, elimination of privilege in the economic and social structure by a small but powerful and wealthy majority," a weeding out of waste and exploitation, and "war on crime and graft," in order to build up true moral values.

But against those attackers has stood the belief and faith of the people, the common people, who have recognized a leader well fitted to guide their nation through perilous times. From the days when Franklin D. Roosevelt was a youth in college who declared firmly, "I am on the side of people who fight for freedom—I am pledged to no man; I am influenced by no special interests," his energies have been directed towards

carrying out those ideals. His sense of justice is keen, and he has a deep, human and friendly sympathy with men and women in all walks of life. It is often said by his closest associates that he literally likes all sorts of people, and certainly he has an amazing first-hand knowledge not only of people from every section of the United States, but also of Latin America and Canada, and of many of the European countries as well, by reason of residence and extensive travels abroad.

FRIEND OF THE "FORGOTTEN"

His friendly spirit and generally democratic views are especially annoying to and even subject to violent criticism and antagonism from members of the group to which he may be said to belong by reason of birth and tradition. For Franklin D. Roosevelt comes from a family of wealth and social position, whose ancestry is Dutch, Swedish, German, English, French, and Italian. He was taught first by private tutors, later attended schools which rank among the best in the United States, and then had all the advantages of foreign travel and study which constitute a gracious education. His heritage and background fit him for membership of the Republican party, which is somewhat conservative, traditional, and often regarded as "the moneyed men's" party. Undoubtedly one reason for his being so bitterly resented and attacked by the capitalistic or moneyed class is this fact that he has, as it were, betrayed his group by stepping out of it and even working against it in his determination that there shall be justice for the masses and equal opportunities for all.

Only a man with a lively interest in social reform, a strong sense of fair play, and a deep pity for suffering humanity could have coined the apt phrase "the forgotten man," as applied to the poor, the unemployed, and misfits in general in the national scheme of life.

Franklin D. Roosevelt is a vital and dynamic personality. In spite of his wealth and position, he dislikes ostentation and lives simply. He is equally gracious and at ease in talking to some modest labourer, or in entertaining royalty. He has a friendly and spontaneous informality that delights in addressing associates and subordinates by their Christian names and in incorporating witticisms in memoranda to his colleagues and assistants. His quick, winning smile is famous, and is the reflection of a radiantly cheerful and happy disposition, and a genuine feeling of friendliness. He has a natural joy of life, coupled with a keenness for activity, and he knows the saving grace of hearty laughter, of a capacity for shutting away his own and the nation's problems from time to time and relaxing.

One quality which undoubtedly greatly endears the President to the American people is his great fondness for children and interest in their welfare, and he has insured his life in favour of a home for crippled children, as well as having richly endowed the Warm Springs Foundation which enables paralyzed children to benefit from the health-restoring waters where the President goes for periodic treatment of his own affliction. Many of his small friends, knowing his hobbies of sailing and stamp-collecting, bestow upon him models of boats and prized stamps from their

collections, and freely ask him to exchange stamps with them.

"SAY NOT PATIENCE NOUGHT AVAILETH"

It is almost needless to add that Mr. Roosevelt has a valiant fighting spirit, and patience and courage in carrying out self-appointed tasks, if we consider the fight he has waged against the seemingly incurable disability of paralysis which descended upon him twenty years ago. But he and his family have never admitted that he could not learn to walk again. A story is current that to someone who came in great impatience seeking an office, his reply was, "Do you realize that I spent two years in bed learning to wiggle one toe?" That characteristic of patience has endured through years in which he has learned to walk again—haltingly and painfully, it is true, but to walk—first aided by crutches, later by means of strong braces and a cane, and then by a cane and placing a hand on the arm of his son or secretary. Today an onlooker is scarcely aware of any incapacity. He sees instead a strong vivid face, a winning smile, a powerful and vibrant figure, and hears a warm, cultured, beautifully modulated voice that has in it nothing of the affectation and bombast of many political and public speakers, but nonetheless carries a tone of quiet force, confidence, and utter conviction which spring from a sense of deep moral and spiritual values.

A BENEFACTOR OF HUMANITY

Human nature has an exasperating tendency to pick out any shortcomings or mistakes of a man, and dwell on

them, magnify them, to the exclusion of all else, apparently not being able to see or appreciate underlying fundamental strength and greatness, until that greatness has been removed by death or by some scarcely less revocable factor. In years to come, the 32nd President of the United States of America will be remembered for his insight, for his many utterances and efforts directed toward the good of humanity everywhere in the world, and he will be as famous for the "Four Freedoms" as his predecessor, Woodrow Wilson, is for his "Fourteen Points."

However, in these days of trial, it has appeared that the people of the United States are more ready to recognize leadership and array themselves behind it, perceiving that here is a man so alert and sure of himself as to be able to overlook differences of opinion and appoint influential one-time opponents to key positions if they seem the best men for those places, a man who is ever intent upon the unity and wellbeing of mankind, one who in the critical emergency of the war situation and contrary to personal choice, has recognized his obligation "to serve his country in whatever capacity his country finds him useful," and has called upon his fellow-citizens to do likewise.

—E. N.

A DRUIDIC TRIAD

Three things which resemble each other:

- (1) A Sword which rusts from long rest;
- (2) Water which stinks from long standing;
- (3) Wisdom which is dead from long disuse.

Animals in the New World

• What Will be Their Place?

At the present time there is one question much to the fore in the minds of all who care for the welfare of animals. What will be their place in the New World? Will they be treated with justice and kindness, or will their exploitation for the gain and amusement of man be allowed to continue?

I once heard a Buddhist say that if we never slaughtered animals then we could never slaughter men and so war would cease. This is true, and it is also true that under the Law of Cause and Effect all ill-treatment of animals and their killing for food must have a terrible repercussion on man.

Is there to be no Charter of Freedom for animals? Are they still to be left to the mercy of man in the fields of science, sport and commercial gain? Science today is coming near to a realization that the true cause of illness, indeed of all happenings, lies more in the invisible than in the visible world.

As Prof. Fraser Harris puts it, "Nature is no longer a mechanical contrivance. It is a texture in which the mechanical warp is shot through everywhere by a spiritual woof." The teaching of the Secret Doctrine is the same, "the Universe is worked from within outwards." When this is fully realized, animal decoctions, which are a danger to man, will no longer be used, but that day is not yet.

Sport we know is now largely a commercial question, but surely the old barbaric horrors of hunting stags, foxes, hares and otters will not be carried over

into the New era? There is also the cruelty of using ponies in mines, quite unnecessary in these mechanical days. The coming of vegetarianism will mean an end to all the horrors of the meat traffic.

Where it is difficult for individuals to help otherwise there is always the power of steady and well directed thought on any of these lines of work. Especially is this true now when so much is at stake in the world. In our daily thoughts can we not give a moment to our younger brothers climbing the Ladder of Life with us?

—GERALDINE ALLEN

in *Theosophical News and Notes*

CULINARY AFFECTION

The day after the President (Dr. Arundale) left for his short trip last November, I happened to walk through the Roof Garden outside his room at Headquarters of The Theosophical Society. As I started down the few steps, I stopped short because a pathetic sight met my eye. On the wicker table sat a squirrel facing the Presidential door, on the back of a wicker chair sat another one also facing the Presidential door and on a window ledge sat a third squirrel—ditto. Number one sat on haunches with a fat tummy resting on the ground, looking physically well fed but hungry in expression; number two was perched on the chair back with a sad, waiting look; number three (Please see page 20)

¹ See *The Theosophical Worker*, Sept. 1942, for an interesting story of these squirrels.

News

JOYOUS CELEBRATIONS

THAT auspicious and happy day, December 1st, our very dear President, Dr. Arundale's birthday, began its celebrations in the Headquarters Hall of The Theosophical Society at Adyar, where all present met the President (although physically he was at Bikaner!) to offer greetings. Throughout the meeting, it seemed as though the President infused it with his strong feeling of affection and this became an even more solid link when the Vice-President, Mr. N. Sri Ram, read out the Birthday Message sent to us all. Greetings from the different Sections of The Society were first given, followed by those of the Departments of the Adyar Estate. While the latter took place, all the respective workers stood up—"workers" of some of the Departments were noticeably absent: the cows from the Dairy Department were too shy to appear before such a large crowd and only some of the mosquitoes from the Sanitation Department were doing their bit.

On behalf of all present, Mr. Sri Ram offered greetings to Dr. Arundale:

It is a red-letter day not only because Dr. Arundale is the President of this International Society, founded under the highest auspices and continuing to function under them, but also because our President is so much identified with the Theosophical movement that it is not an exaggeration to say that he is one of its strong pillars, counting among such pillars our great Founders, Madame Blavatsky and Col. Olcott, and those

pre-eminent leaders who have preceded him, Dr. Besant and Bishop Leadbeater.

"I think he has a rare power of evoking the affection of the people who are his co-workers and supporters, because he himself is so full of affection for them. He is one of the most warm-hearted people, I think, that any of us would have come across, and he is a marvel of energy and enthusiasm for any cause which he takes up or for which he strives. Of course, he serves no other cause than that of the Divine Wisdom and of The Theosophical Society. He has laboured in many fields, such as education, politics, the uplift of industrial labour and so on. But all the work is really the work of Theosophy applied to those problems which call to the Divine Wisdom for their solution.

"We are grateful to him, not only for his affection, but also for the inspiration which he has given to us for our own lives and work, and above all for his very noble and wonderful example.

"He is such an example that we cannot, each one of us, have failed to have been tremendously affected by it. Our aspiration on this day should be that he should be a greater and greater channel for the Divine Wisdom, for the Strength which protects, helps and uplifts, and for every Beautiful influence that can come to him and to us, for the strengthening and adornment of our lives."

Later in the morning, at the Besant Theosophical School gathering, Mr. Rohit Mehta reminded the children of the three conditions held up by the President as necessary in young people

before they could be able to help the Motherland: healthiness, happiness, helpfulness. Another important gentleman had his birthday celebrated on this same day and was announced as being Siddarth Buch. The very successful School Magazine, *Vasanta*, was distributed at the end of the meeting.

AN ART EVENING

At 6 p.m. at the Pavlova Theatre, the third Art Evening, dedicated to the President this time, took place and proved to be a great success—the children being much more at home on the stage than before. As these Art Evenings were started by Srimati Rukmini Devi to give the children of the Besant Theosophical School and Kalākshetra an opportunity to display their talents, it was delightful to see that they were enjoying their evening and were more spontaneously at ease. Throughout the audience and the performers there was an air of festivity and suppressed excitement, as was to be expected because these evenings were always an unexpected and welcome treat. The opening song was followed by a dance—the stage setting being in its usual simplicity so as to set off the dancers and their colourful costumes. Next came a song with Vina playing and soon after this had started, nine little figures from a side door trooped into the audience, drawing attention with their attractive appearances and jingling bangles. The Vina player, like an "old trouser" of the stage, continued her performance with complete self-possession. Then a recitation, followed by another song to the infectious rhythm of which almost everyone in the audience beat time with fingers,

hands, feet—even my pencil acquired a sudden capacity for rhythm! The next number, a scene from *A Midsummer Night's Dream* caused much merriment, being well acted and staged. Would-be suicides please note that the new method of dagger thrusts under the arm-pits allows them to live again in case they should change their minds! The man-in-the-moon's dog still seemed to get stage fright as he could not walk properly but the man-in-the-moon himself deserved much praise for his excellent rendering. The musical tableau by the nine children of the Montessori Section, explained by Srimati S. Radha, was extremely charming. These little ones, with flowers in their hair and wearing red, green, blue, yellow and purple draped skirts were like little natural flowers themselves. At times the equilibrium seemed a bit difficult to maintain and once an extra loud bar of the music was played to remind one little actress of her position, but the group showed a beauty, cooperation and rhythm which was unusual for so young a gathering.

The successful evening closed with Mangalam again beating out that well-known rhythm and sending everyone home with a further realization of the important work which the Besant Theosophical School and Kalākshetra do in awakening in the future young citizens that love of culture and beauty which will make them so much more capable to be true and balanced patriots of their wonderful Motherland.

—JANE CLUMECK

MANY HAPPY RETURNS

A delightful and happy day was the 15th of December when the residents

at Adyar, children, young and old, gathered together near the famous Banyan Tree to felicitate a respected and loved friend, Mr. N. Sri Ram, on the occasion of his birthday and on his being nominated as Vice-President of The Theosophical Society. Mr. Rohit Mehta expressed the feelings of happiness of those present and wished the guest many happy returns of the day. Mr. Sri Ram in the course of his reply said: "I take the returns and wish you all happiness. That I say to each one of you in all sincerity. I wish you the greatest possible happiness in your life and the fulfilment of your best hopes and dreams. I wish everyone of you, young people, many happy returns of your respective birthdays and hope you will be all the nice things said about me."

KARACHI YOUTH LODGE

To arrange our activities so that they may stimulate a greater contact and a deeper sense of brotherhood among our members is the object that the members of the Rukmini Devi Youth Lodge at Karachi set before themselves in 1942, according to its latest annual report. The Lodge had sought to implement this object through study classes, lectures, members' meetings, visits to hospitals, socials, excursions and celebrations of festivals. The Lodge has done good work in the field of service such as Sind Flood Relief work, help to Burma evacuees and Red Cross work. We congratulate the Lodge on its fine record of work and wish for the New Year still more useful work.

TO FAR-OFF CUBA

At the annual meeting of the Eastern Federation of the Cuban Theosophists,

(reports *Juventud Teosofica*) before the assemblage of the members in the Hall of the Lodge *Rayos de Luz*, Bayamo, Cuba, the President, Dr. Max Lopez, opened a curtain revealing a group of Young Theosophists arranged in a semi-circle on a platform, to receive their diplomas from a little girl, while the orchestra played Schubert's "Ave Maria." Hearty greetings and good wishes from Adyar to the new Young Theosophists.—M.S.

YOUTH WINS DEBATE

The Adyar International Youth Headquarters was the scene of lively activity on the evening of the 15th December: the Vasanta Youth Lodge crossed swords with the Adyar Lodge in a heated debate. Amidst typically Parliamentary interruptions and repartees and despite able opposition from Dr. G. Srinivasa Murti's Adyar Lodge team, the Youth Lodge team, captained by Mr. Rohit Mehta, moved the following resolution which was carried by an overwhelming majority:

"Whereas human civilization is witnessing today a ghastly and cruel war, and whereas religion has been a contributory force to this manslaughter, and whereas religion in all its shapes and forms has, in all ages, stifled individual growth and freedom, this House is of opinion that all religious ceremonials and organizational activities, to this end, be declared unlawful throughout the realm."

Judging from the success of the evening, we hope it will herald a series of equally interesting, and topical discussions which have such a useful part to play in breaking down the barriers between youth and age.—G.S.

Radio Tokyo is A Jokyo

By DR. GEORGE S. ARUNDALE

■ F ever I were in danger of becoming pro-Japanese, which, thank God, I think I am not, a few minutes listening to the Radio broadcast from Tokyo would be a radical cure. I have been the head of a Broadcasting Station in Sydney, New South Wales, Australia, and have broadcast from it myself as well as helped to arrange its programmes. I have listened for years to broadcasts from all over the world so far as I could understand them.

But this Tokyo broadcast seems to me to be one of the best pieces of propaganda for the United Nations for which they could wish.

First of all, it is apparently by an Indian, or someone from the Far East, who gives his fifteen minutes bleating at the point of the bayonet or the revolver. He can hardly be heard at all for the fright in which he obviously is, and this, of course, makes the propaganda a little less effective. To be hardly heard and hardly to be understood when one is heard, is not very convincing. Still, when an enemy broadcasts from its capital city, and for the purpose chooses an individual with an almost inaudible voice, puts him into a state of fright, and then gives him utter rubbish to read, one begins to be thankful that the bleedings drench the whole world and damage the Axis cause more than the most effective broadcast from the Allies could ever strengthen their own.

I can see the scene in the broadcasting room, Tokyo. A feature is over,

and into the room pours a grim-faced guard in the midst of which totters a puny, probably fettered, entity of uncertain age and obviously cowed down to his furthestmost limits.

Two stalwart Japanese fasten him down into his chair before the microphone, while a third stands behind him ready to prod according to schedule. Next to him sits another Japanese with the appropriate manuscript from which the entity is to read.

The red light signal shines forth. The sitting Japanese thrusts in front of the prisoner with an imperious gesture a manuscript every line of which contains the required lies.

Bayonet prod number one. The prisoner starts from his chair but is soon pressed down upon it again, and then in a quavering voice, fright-full, reads a line or two. Another prod. He stops. A third prod. He squeaks out: "Hail, Indian comrades, drive out the British," or something equally inane, and all the more so because the cry is without the slightest conviction. It is as if he said: "I now must shout out something as per prod. But I do not mean it. In fact I do not mean anything. I am a poor miserable creature who has to do what he is told or he will come to an end in which there is something of the nature of boiling oil."

Another prod. He reads another line or two. He stops. Yet another prod, and again the Indian comrades are hailed and are exhorted once more to drive out the British, as they did

after the first hailing. Then another prod. more like, a further prod, and other hailing, more exhorting to drive out the British, and all of this ad libitum until the end of the session, and always in the most miauwing voice I have ever heard save from cats and they know how to miauw convincingly.

And at the end I suppose he is carried away—he cannot walk for excellent posterior reasons—and is duly patched up again for the next day's nonsense.

All that he reads shows that Japan has not only already won the war, but is going to sink aeroplanes and ships and war material much faster than the Allied Powers can make them, so that already the plus aeroplanes and ships and war material is gone and Japan is destroying what is not yet in existence. Also, Japan is already winning at this very moment all sea fights and land fights—those which have been, are, and will be.

In fact, as per Radio Tokyo, Japan won the war before it began, and has been for five years trying to convince China of this Japanese "fact" and that all Japan is now doing in China is to free the Chinese from Freedom.

Throughout the world Japan is japanning everything that can be japanned.

Germany has successes anywhere it simply because she is having them. And the United Nations are everywhere being defeated simply because Japan defeated them before the war began, and all they had to do on entering the war was to be defeated. As for Italy, she has the privilege of picking up the crumbs that fall from her two masters' table, and if there are no crumbs she folds up the tablecloth in the most approved style.

So, as per Radio Tokyo, all is going exceedingly well. The Japanese have already taken Britain, although not a soul knows it, so clever are their disguises as Britons. To what spot the forty odd millions of Britishers have been taken, not a soul knows either. The Germans have taken Russia by mistake. The Japanese ought to have taken her, and will now have to take Germany so that they may get Russia, too. India, is of course, in Japanese hands and the Indian people are all in prison for refusing to substitute japanning for the tinning of their cooking utensils.

The name of the world is being changed. It is no longer the Earth, it is Gerjap or Japger according to taste. But all this is E. and O. E. to which the United Nations beg to draw the attention of honourable Japan.

(Concluded from page 15)

three on the window sill was also hungrily patient. All of these three little maids were quite still in their anticipation and were so engrossed in their thoughts that not until I was quite close did they know I was there. Evidently although one of the President's Secretaries had

been asked to look after their fastidious culinary needs, the President had forgotten to tell his little friends that he would have to leave them for a short while, and in faithfulness they were keeping watch outside his closed door!

—J.C.

THE YOUNG CITIZEN

3 FEB 1943

MADRAS

Incorporating
• THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

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The Crow's Nest

OUR Editor, Dr. Arundale, and party have arrived back in Adyar after a delightful stay at Bikaner, as the guest of His Highness the Maharaja, and after a successful International Convention of The Theosophical Society at Benares.



At this Convention our Editor delivered a most inspiring lecture on the subject, "The Arts in India's Renaissance." She herself considers this theme as most important for "however much we may work for national and international life, if there were no culture in a nation, all that work is wasted." She believes that "the background of life is culture, and culture is not only expressed in Art but is a part of life itself. The Arts give a greater expression to culture, and as the Arts are in a nation, so can you find out what the nation's cultural life is."

Rukmini Devi pointed out the difficulty of defining culture. "No amount of study or learning can enable one to define it. Culture is a peculiar sensitiveness, a sensitiveness that makes one receptive not to the lower things but to the Higher things in life. Culture, according to me, has three aspects: sensitiveness, fineness, and beauty—beauty which is not necessarily expressed in Art, but which is life itself."

After dwelling on the different ways in which Art has been degraded in modern days and the causes in the fall of India and her Art, she affirmed that "the keynote of Indian Art is the extreme simplicity of feeling which gives variety and at the same time unity and the power for a perfect, harmonious blending with every one of the Arts, with every aspect of being and character as well."

Concluding her address she exhorted: "Do not let us forget that if there is greatness of spirit, the form will come."

The gift of India to the world is that Eternal Spirit which expresses spiritual beauty, which shows what a perfectly united nation can be when all great departments of life are blended together. We must show that Spirit of India, but let us show it in form, because the world can see that form and then we need not write in newspapers, give lectures, or ask other nations to respect us, because they cannot help doing so. The world will respect us if we learn to respect ourselves, and if we will learn to understand and reverence all that is great and wonderful in our country."

While at Benares, our Editor, as President of the World Federation of Young Theosophists, unveiled the statue of Rishi Dhruva. The statue is to point out India's need for the Ideal Youth. Rukmini Devi wanted all Indians to keep Dhruva always before their eyes, to look to the Pole Star as their Path-finder, and as one like whom they wanted to be. She was very emphatic on the point that our young people should have a great ideal and that all must try to inspire the young to lead very beautiful, very spiritual and great lives, and to show a good example to the whole of the world, as did the young Dhruva in days long gone-by.

There were two meetings of the All-India Federation of Young Theosophists during this Benares Convention. At the

first, Mr. Rohit Mehta, the General Secretary of the Federation, laid very great stress on the point that Indian Youths should prepare themselves ardently to give wise and efficient leadership to the country. He exhorted all Young Theosophists in India to rise equal to the occasion, to realize their duties and responsibilities rightly and properly and to fulfil the same worthily in the present hard and difficult times. He also wanted them to study carefully all the varied problems facing the land and to initiate activities for India's splendid cultural, social, educational, political and economic reconstruction.

As a result of the general discussion that followed it was decided that a camp should be organized for the training of future workers. It was also decided that attempts should be made to produce new literature on Theosophy from the point of view of Youth to attract young people to the idealism of Theosophy.

Closing the Youth Federation, Rukmini Devi laid emphasis on humanitarian activities and remarked that politics should not be mixed up with such activities. Further she stressed: "There is no rivalry between the old and the young—the young people are not to be young at the cost of the old and the old men are not to be old at the cost of the young. The young are young in body, but they ought to be old in wisdom, and similarly the old are old only in body, but ought to be young in spirit."

She advised the Young Theosophists not to be sentimental in any matter, but always to cultivate an outlook of

sturdy, common-sense. "Common-sense," she said, "is an uncommon and rare quality, and this should be the ideal of Young Theosophists."

She held that there was not only one way of presenting Theosophy, but everybody should approach and discover Theosophy in his own way. "Her own approach to Theosophy, she added, is through Art and Beauty."

Lastly she advised the Young Theosophists to be earnest and persevering in their study of Theosophy and to cultivate the art of speaking in order to be impressive in their presentation of Theosophy. "Be brave," she said, "and do not be afraid of committing mistakes. Mistakes are not the prerogative of the young alone. They belong to the young and the old alike."

We are happy to inform our readers that there was a welcome response at this Convention to the Editor's appeal for more supporters of our Journal. Already we have enrolled nearly 100 new subscribers and there are promises for 20 to 25 subscriptions from each of the following Theosophical Federations in India: Bihar, United Provinces, Central India and Rajaputana. We do hope that other Federations will come forward and take up an equal number.

Once again THE YOUNG CITIZEN has the privilege of offering homage to greatness—this time in the persons of

the Right Reverend Charles Webster Leadbeater who was born on the 17th February 1847, and Colonel Henry Steel Olcott who passed away on the 17th February 1907. We publish in the following pages articles on these great servants of humanity.

Our Editor's birthday falls this year on the 19th February according to Hindu computation. THE YOUNG CITIZEN offers her most affectionate greetings and sincere gratitude on that auspicious occasion. India sees in Rukmini Devi a true spiritual Herald proclaiming the dawn of her new life and culture, and a Messenger of that Culture which is the background of all life. She herself has said many times that there can be no true freedom without culture; there can be no true education without culture. And she seeks to be a channel for this Culture through the expression of the Arts and the release of Beauty in every aspect of daily life. She is an ardent champion for the cause of rooting out cruelty, ugliness and vulgarity from the world. She is a great friend of animals and birds and she has taken them to her heart. Youth and children cannot have a more loving friend than our Editor. We tender to her our best wishes on the occasion of her birthday, which will be celebrated here at Adyar with much joy and happiness, and at the same time we dedicate ourselves to help her in her great work of making the world more beautiful and happy.

—JOINT EDITOR

The Rt. Rev. C. W. Leadbeater

By RUSSELL BALFOUR-CLARKE

MY first memory of meeting the Right Reverend Charles Webster Leadbeater was through the reading of his book *Invisible Helpers*. He became so real to me during its reading that soon afterwards I had an extraordinarily vivid dream in which I met him as a person already known to me. In some way which it is difficult to explain clearly in language on the physical plane, he took me aside and showed me the lower mental and emotional part of my own aura and suggested that certain colours therein required to be changed to purer or different colours if I would become a really active invisible helper and if I wished to make further rapid spiritual progress during my present incarnation.

As a result of this dream meeting I wrote to him a letter in which I told him of my strong desire to meet him and assist him, if possible, in some of his work. He very kindly replied by saying that we might hope that some time in the future this meeting would perhaps take place.

A few years afterwards I had the wonderfully good karma to meet Dr. Besant in London and she did me the honour to invite me to visit Adyar, and so it happened that the longed-for meeting with Mr. C. W. Leadbeater took place. I found him sitting in the Eastern Octagonal Bungalow on the banks of the Adyar river near our head-

quarters building. It was for me a glorious and happy meeting and I felt a peculiar flow of happiness and a strong sense of safety when I shook hands with him and met the kindly look in his blue eyes as he welcomed me to Adyar and to his famous octagonal room. In this room he had experienced some of his earliest contacts with his own Adept teacher, the Master K. H., and it was here that he had also initiated much of the fine and wonderful work he has done in the higher service of humanity.

A UNIQUE YOGI

One of the outstanding things about him is that from being what he has termed an ordinary tennis-playing young curate, a priest of the Church of England, he practised a special form of Yoga under the direction of a Master of Yoga and, commencing with the ordinary power of sight which the average man has, he expanded it to include a great deal more of our surrounding world within his field of vision than does the vision of the majority of mankind at the present stage of human development. It was in the octagonal room that, before he had opened and developed the power of waking clairvoyance, his Master appeared to him, visible to his ordinary physical sight, and spoke to him so that he could hear with his physical sense of

hearing. The Master suggested that, if he cared to make the venture which had its dangers, he might practise a certain form of meditation which would awaken the serpent-fire, Kundalini, which could then be used to stimulate the chakras in a manner uniquely applicable to his individual requirements to the end that he would extend his sight to include what to most of us is the invisible part of our surrounding world, chiefly the superphysical part of Nature. At the same time he was pledged to keep secret the details of this special Yogic practice. Mr. Leadbeater's own detailed account of this matter will be found in his book, *How Theosophy Came to Me* and in his story called "A Test of Courage," in his book, *The Perfume of Egypt*.

This higher, inner or further sight opened up for him a new vision of the story of our earth and a much fuller and more comprehensive picture of how everything worked, and so the glorious devas and the kingdom of the fairies and nature spirits and many other hitherto invisible facts of nature became for him living realities, as real as the sun, moon and stars, the trees and the mountains.

He spent much of his time extending and training his power of further sight, but he also spent much time in investigating and then telling us and writing about what he could see. He pointed out how the information gained by this clear-sightedness helped us to understand the purpose and trend of that part of the great plan in which we find ourselves so that we might work with Nature the more perfectly and harmoniously in the light of this clearer sight and further knowledge.

OCCULT TRAINING OF YOUNG PEOPLE

As a part of much other and greater work we have been told that the Master K. H. is in special charge of the care and guidance of advanced egos, who are nearing the possibility of entering the path of rapid progress but whose physical bodies are still very young, and Mr. Leadbeater had a number of these special cases assigned to him. In the earlier part of his life he was closely attached to a younger brother who was killed by an act of cruelty in the presence of his elder brother, Mr. Leadbeater, who was powerless to protect his young brother by reason of his being bound hands and feet by a captor. Years after, when Mr. Leadbeater had already undergone much occult and spiritual training and experience he met and was able to identify the ego who had been his younger brother, in his new birth as a boy in Ceylon. Those who wish may read the fascinating details of this fragment of Mr. Leadbeater's life in his story called "Saved by a Ghost" in his book *The Perfume of Egypt*, and more light is thrown upon the subject by Mr. C. Jinarajadāsa in his book, *Christ and Buddha*, and so Mr. C. Jinarajadāsa was one of those young people¹ whose special training in his early boyhood was delegated to his brother Leadbeater. Since then Mr. Leadbeater was consecrated a Bishop of the Liberal Catholic Church and became the Presiding Bishop of that Church for the world but to those who worked with him and specially all young people who knew

¹ Refer also to *Occult Investigations* by Mr. C. Jinarajadāsa.—Jt. Ed.

him well and who assisted him in his work he has always been known as just, "Brother."

At the commencement of this story it seemed reasonable for the author to start from the point where he first met the hero of our story as Mr. Leadbeater, though since then I was privileged to refer to him as "Brother." My first meeting with Mr. Leadbeater, on the physical plane was at Adyar in August 1909 when he was in process of undertaking the high responsibility of the early training and education of Mr. J. Krishnamurti and his brother Nityananda. During this time I had the opportunity of observing what were some of the outstanding characteristics of these two brothers and of noting the kind of training¹ they received. I had first worked with Brother during his work with Krishnaji, as we used to call J. Krishnamurti affectionately, and Nityananda in 1909, continuing this work when Krishnaji and his brother went to England, part of the time under the charge of Mr. Jinarajadāsa, and later, under the charge of Dr. G. S. Arundale, till my contact was outwardly broken when we all took up War Service in 1914.

AT THE MANOR

And when I left the Army and at the kindly suggestion of Dr. Annie Besant and went to visit Bishop Leadbeater in Australia I found him at "The Manor" in Sydney, Australia, living in a great copper-panelled room whose

¹ I tried to give a clear and fairly detailed picture of the story of our life with Krishnamurti and Nityananda in a serial article entitled the "Boyhood of Krishnaji" published in the *Australian Theosophist*, Vol. 5, August 1928, commencing at page 9.

windows looked out through the heads of the glorious Sydney Harbour to the Pacific Ocean. Here we found him at work forming a wonderful radiant centre through which power and blessing, even down to the etheric level, might flow throughout the Southern Hemisphere from the Centre of occult life on this globe. He was the head of a very remarkable household which lived as one big family of about 50 people, and very many of them were young citizens, chiefly of Holland and Java as well as of Australia with a few others from England, India, America and other countries. It was really quite the most wonderful group of people you could imagine. There he, a great Brother, lived with us, or it would be better to say we lived with him. He generally wore the rose-red robe or cassock of a Bishop, he stood six feet tall without shoe heels, his hair and beard were white and his eyes were blue as the blue of the sapphire stone in the fine pectoral jewelled cross which he wore on his breast. He certainly looked, and was, a very dignified regal and yet magical personage who continually inspired us to endeavour to become ever more radiant centres of power and blessing for the protection and quickening of all forms of life round about us in that Australian land.

His daily routine was strenuous: out of bed at 5 a.m. and after a cup of hot milk only flavoured with coffee, his very thorough ablutions with plentiful supplies of warm water and soap. By 6-30 a.m. he was at the altar in the small private chapel where he performed a shortened form of the Holy Eucharist and administered the sacrament to those inmates who attended together

with a few members of the Church who came from outside. After this the whole family assembled for breakfast around a horse-shoe-shaped table, the Bishop seated at the middle point of the curve of the horse-shoe.

METHOD OF TRAINING

He mainly devoted himself to the training of special groups of young people and a few young old people, who were parents and guardians to these younger people, and his secretaries and helpers also enjoyed the privilege of coming within the sphere of his radiant spiritual influence.

He strongly believed that young people should live in an atmosphere of care-free happiness for the first fourteen years of their lives, that as many as possible of their more wholesome and reasonable desires should be satisfied and that they should never be repressed but that they should be fully occupied with useful and happy activities of their own choosing as far as possible. Great attention had to be paid to meticulous cleanliness by regular daily or twice daily baths. Finger nails had to be carefully cut and filed and frequently cleansed by scrubbing with soap and water with a small nail brush. Soap and water had to be used when attending to the calls of nature. Abstinence, of course, from fish and flesh of all kinds and from tobacco and alcohol was considered essential. The practice of the five precepts¹ taught by the Lord Buddha was considered by Brother to be an

¹ Abstaining from: (1) taking the life of any living creature, (2) taking anything with thievish intent, (3) the evil indulgence of bodily passions, (4) falsehood, and (5) any intoxicating liquor or drug.

ideal basis for the daily conduct of those who aspired to apprenticeship in higher life. Early rising, regular exercise at games of tennis and other suitable games, walking, swimming or rowing, and last but not least, early retirement to bed and to sleep were assiduously advocated.

While this great person worked so ceaselessly to aid the work of bringing about a closer realization of the fact of universal brotherhood without distinction of race, creed, caste, sex or colour, yet in his personal work amongst pupils he laid great stress on the importance of the presence of the right persons in a given group whom he might draw round him from time to time for the purpose of working upon them with a view to hastening their inner progress. He was like a great and wise gardener who tended special human plants and nurtured them with a deep knowledge of the inner working of the laws of their growth and expansion. But I have known occasions when he would cancel out a group meeting which was to have met for high and serious purposes and would turn it into a pleasant little social and friendly gathering because of the presence of currents of force disturbing the harmony of the group and being inimical to the work he had intended doing. In this matter as in so many others he followed closely the instructions conveyed in the first part of the book, *Practical Occultism* by H. P. Blavatsky, pages 7-29. "The co-disciples must be tuned by the guru as the strings of a lute (vina), each different from others, yet each emitting sounds in harmony with all. Collectively they must form a key-board answering in all its parts to the lightest touch

(the touch of the Master). There must be perfect personal and magnetic harmony between the members of a group gathered for occult instruction and work; they must be as the fingers on one hand."

For very special efforts at raising the consciousness to higher levels he placed much value in retirement to some beautiful place, high above sea level, 7000 feet or so. Sometimes he would make a very careful selection of people and would withdraw with them for a month or more up into the Blue Mountains of Australia some 60 to 70 miles inland from Sydney, but to tell the story of those wonderful and adventurous sojourns with our great Brother at Leura in the Blue Mountains in New South Wales would form the subject of another long article. A glimpse of that thrilling life and work may be caught by reading an article entitled "Mount Solitary" by Paula Hamerster in Volume 5, December 1928, page 164 of the *Australian Theosophist*.

Though it is true that one of the special qualifications for entering the spiritual path is that one should know beyond the shadow of a doubt that dependence upon the performance of any kind of outside ceremony as being essential for higher progress is a false belief, a superstition to be put aside, yet Brother considered that the regular daily reception of the sacrament, as administered according to the rites of the Liberal or Roman Catholic Church, was very helpful as a means to the end of cleansing and tuning up the physical and other bodies of those seeking entrance to the Path.

He did not approve of anything approaching a school atmosphere and the

set holding of classes. He favoured the Pythagorean idea of a happy imparting of information and stimulation of younger people to expand their power of thought and feeling and to learn how to do useful things well by older affectionate friends who harmonized temperamentally with their more youthful brothers and sisters. The friendly association had to take place as far as was possible out in the sunlight and fresh air in the most beautiful natural surroundings which could be found. Brother often accompanied us on wonderful excursions when he would silently guide us to some spot where we bathed in the aura of some mighty Deva or where the magnetic and etheric conditions were such as to enable some of the more sensitive members of the group to see or to feel the presence of beneficent types of fairies and nature spirits. It was during those very happy outings that we would gather round him while he would sit by the trunk of some friendly tree and would tell us some fragments of the immortal story of the Hidden Work which is going on all the time just behind the veil, the golden veil, with which the Great Mother, Nature, protects those of us who are not yet properly prepared from a too sudden exposure to the light and power which irradiates the virgin forests of the occult, the invisible realms of Nature.

I have only touched feebly the fringe of a great subject. There is a rich store of knowledge and power awaiting release when a more complete story of the splendour of the sacred person spoken of affectionately and reverentially as "Brother," "C.W.L." or "The Bishop," is told, and when the simplicity of his radiant personality,

the depth of his knowledge and the far-reaching, though for the most part, secret service he continually renders to mankind, are revealed. Let us qualify that we may join him in that work upon which he is still more strenuously engaged than ever before. He calls all Young Citizens who may be able

to hear that call and who have caught a glimpse of the splendour of the Great Work which the higher service of Life demands to present themselves for early enrolment as apprentices in the workshop of the Great Brotherhood which exists from Eternity unto Eternity.

Influence of Art

By JAMES H. COUSINS

(Summary of a lecture at the Support Convention of The Theosophical Society, at Adyar, 1942.)

IN all great periods of new life in a nation there are three fundamental powers of human nature at work, the powers of vision, desire and organization. There are certain groups of men and women who see through the incomplete and disorderly affairs of their place and tie a condition of greater freedom, prosperity and happiness for their fellow-nationals. But such vision needs the warmth and energy of the emotional nature to make it dynamic and effective. For this aspect of renaissance there are those born with a special endowment of feeling, who respond to the vision of others, and express the national aspiration in their special way. The circumstances of human life, however, are such that the loftiest idealism and the purest feeling will remain in the realm of dreams or of chaos unless translated into the individual actions and collective institutions that embody and test vision and desire. This is the special service of those gifted with the faculty of organization. Such

a division of function does not mean water-tight compartments, but rather a predominance of one faculty in collaboration with the others.

ARTISTS' ROLE

In all such renaissance movements the chief divisions of opinion arise from temperamental differences between the visionaries and those who call themselves practical. This is natural, as people of ideas become as much attached to them as others become attached to ways and means. But there is a type of individual who has the faculty of responding to intimations and impulses from the ideal side of life, who keenly feel the implications of vision, and who carry combined vision and feeling into the discipline of expression in their special way. Such individuals are known as artists. Their highest service to the nation is to embody noble and beautiful dreams in appropriate deeds of creation, and through their influence to raise the

deeds of their contemporaries and the future to the level of their dreams.

Artists are not merely decorators of life. They are interpreters of the inner life to the outer, collaborators with the creative life of the universe. Without the fundamental conditions of art, the condition of design that gives all things their place, and the condition of rhythm that sets them moving in orderly relationships, no renascent movement will escape the mortality that has overtaken the famous new births of the past.

There is much talk today of economic, political and religious bases of world-reconstruction, but there has arisen no one among the leaders of the nations with the wisdom and courage to proclaim the artistic bases of a New World Order, without which the others, singly or combined, will be ineffective because inadequate to the complete needs of the developing human consciousness.

Renaissance in retrospect is a very different matter from what renaissance in prospect has become. The records of past renaissance eras are those of the eminent, whether now unknown as in the Gupta age of Indian architecture and sculpture, or still remembered as the sculptors, painters and other craftsmen of the Italian renaissance that ended the Dark Ages of Europe. They came from the people, but they left the people behind them. In the meantime the people, from being an inarticulate mass, to be used by their betters, have risen to being, in the utterances of leaders of the United States of America, the controlling influence of the future. This is more an oscillation of predominance than a true advance.

Nietzsche, in one of his lucid moments, put the test of collective quality

in a phrase when he said that a nation only justifies itself as an aesthetical phenomenon. But it is necessary to realize that the test is not in the works of individual genius but in the application of the principles of art to life. Art, to save it from egotism, has to be made democratic by being made an integral part of the education of every child and from thence carried into life, and democracy has to be made artistic to save it from the chaos in which an incomplete and inartistic education has landed humanity.

ART IN EDUCATION

The history of the arts in India is of five thousand years of superb achievement which has passed along artistic aptitudes and skill that recent centuries of foreign influence have not destroyed. I have witnessed, and to some extent been concerned in, a notable revival of wood-carving, stimulated by the wisdom and high patriotism of those at the head of Travancore State. The ancient art of creative dance has recently taken on a new life in which those at Adyar are specially interested through the fame that Rukmini Devi has made as an exponent of Bharata Natya. The first sign of a cultural renaissance in India came about fifty years ago in the revival of painting along indigenous lines. From Bengal it spread across the country and produced a number of artists of fine accomplishment, some of whom have become world-famous. Music and literature have shared in the renaissance.

Despite the opposition of bad architecture spread through foreign commercial agencies, and of derivate

(Please see page 34)

In the World's Service

Henry Steel Olcott

By ANNIE BESANT

This article is from the Olcott Centenary Number (August 1932) of *The Theosophist*, which recorded the splendid work of Col. Olcott in the service of humanity and particularly of India.—Jt. Ed.

COLONEL HENRY STEEL OLCOTT, who passed away on the 17th February, in his loved Indian home, the Headquarters of The Theosophical Society, Adyar, Madras, was a man well-known in his native land long before, in concert with Madame H. P. Blavatsky, he founded The Theosophical Society.

H. S. Olcott, who came from an old English Puritan family settled for many generations in the United States, and whose grandmother was a descendant from one of the early members of the Dutch East Indian Company, was born in Orange, New Jersey, in 1832. He was only twenty-three when his success in the model farm of Scientific Agriculture near Newark led the Greek Government to offer him the Chair of Agriculture in the University of Athens. The young man declined the honour, and in the same year he founded, with Mr. Vail, of New Jersey, the Westchester Farm School, near Mount Vernon, New York, a school regarded in the States as one of the pioneers of the present system of national agricultural education. He there interested himself in the cultivation of sorghum, just brought to the United States, and produced his first book, *Sorgho and Imphee, the Chinese and African Sugar-Canes*, which ran through seven editions and was placed

by the State of Illinois in its school libraries. This book brought him the offer of the Directorship of the Agricultural Bureau at Washington, an offer which he declined, as he also declined offers of the Managership of two immense properties. In 1858, Mr. Olcott paid his first visit to Europe, still bent on the improvement of agriculture, and his report of what he saw was published in Appleton's *American Cyclopaedia*. Recognized as an expert, he became the American correspondent of the well-known *Mark Lane Express* (London), Associate Agricultural Editor of the famous *New York Tribune*, and published two more books on Agriculture.

UNSULLIED RECORD OF SERVICES TO U.S.A.

This phase of his life concluded with the outbreak of the American Civil War, when his passion for liberty drove him to enlist in the Northern Army, and he went through the whole of the North Carolina Campaign under General Burnside, and was invalided to New York, stricken with fever.¹

¹ He was present at the hanging of John Brown as a reporter for the *New York Tribune*. He was caught as a spy, and condemned to be shot, but his captors released him when in his distress he appealed to them as a Freemason.—C.J.

As soon as he recovered, he prepared to start again for the front; but the Government, noting his ability and courage, chose him to conduct an enquiry into some suspected frauds at the New York Mustering and Disbursing Office. Every means was adopted to stop his resolute investigation, but neither bribes nor threats could check the determined young officer in his conduct of a campaign more dangerous than the facing of Southern bullets in the field. His physical courage had shone out in the North Carolina Expedition; his moral courage shone out yet more brightly as he fought for four years through a storm of opposition and calumny, till he sent the worst criminal to Sing Sing Prison for ten years, and received from the Government a telegram declaring that the conviction was "as important to Government as the winning of a great battle." Secretary Stanton declared that he had given him unlimited authority because "he found that he had made no mistakes that called for correction." Assistant Secretary of the Navy Fox wrote that he wished to "bear testimony to the great zeal and fidelity which have characterized your conduct under circumstances very trying to the integrity of an officer." The Assistant Secretary of War wrote: "You will have from your fellow-citizens the respect which is due to your patriotism and honourable service to the Government during the rebellion." The Judge Advocate-General of the Army wrote: "I cannot permit the occasion to pass without frankly expressing to you my high appreciation of the services which you have rendered while holding the difficult and responsible position from which

you are about to retire. These services were signally marked by zeal, ability, and uncompromising faithfulness to duty." These words signalize the qualities most characteristic of H. S. Olcott's life.

Mr. Olcott now became Colonel Olcott, and Special Commissioner of the War Department. After two years the Secretary of the Navy begged for the loan of his services, to crush out the abuses of the Navy Yards, and he was made Special Commissioner of the Navy Department. With resolute and unsparing zeal he plunged into his work, purified the Department, reformed the system of accounts, and at the end received the following official testimony:

I wish to say that I have never met with a gentleman entrusted with more important duties, of more capacity, rapidity, and reliability than have been exhibited by you throughout. More than all, I desire to bear testimony to your entire uprightness and integrity of character, which I am sure have characterized your whole career, and which to my knowledge, have never been assailed. That you have thus escaped with no stain upon your reputation, when we consider the corruption, audacity and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud, and which no other man occupying a similar position and performing similar services in this country has ever achieved.

FOUNDED THE THEOSOPHICAL SOCIETY

This was the man whom Madame Blavatsky was sent by her Master to the United States to find, chosen by Them to found with her The Theosophical Society, and then to spend the remainder of his life in organizing it all over the world. He brought to his task his unsullied record of public services rendered

to his country, his keen capacity, his enormous powers of work, and an unselfishness which, his colleague declared, she had never seen equalled outside the Ashrama of the Masters. He was found by Madame Blavatsky at the Eddy's Farm, whither he had been sent by the *New York Sun* and the *New York Graphic* to report on the extraordinary spiritualistic manifestations which were there taking place. So valuable were his articles that no less than seven different publishers contended for the right to publish them in book form. So keen was the interest aroused that the papers sold at a dollar (Rs. 3) a copy, and he was said to divide public attention with the second election of General Grant to the Presidency. The two brave hearts recognized each other, and the two clasped hands in a life-long union, terminated on earth when H. P. Blavatsky left it in 1891, but not terminated, so they both believed, by the trivial incident of death, but to be carried on upon the other side, and when returned again to birth in this world.¹

Colonel Olcott, who had resigned from the War Department, and had been admitted to the Bar, was earning a large income as Counsel in Customs and Revenue cases when the call came. He abandoned his practice, and in the following year founded The Theosophical Society, of which he was appointed the President for life, and of which he

delivered the inaugural address on the 17th November, 1875, in New York. He studied with Madame Blavatsky, and largely englightened for her her great work, *Isis Unveiled*, one of the classics of The Society.

In 1878, the colleagues left for India, and for a time fixed their residence in Bombay. There Colonel Olcott inspired the first Exhibition of Indian products, urging on Indians the use of their own goods in preference to those of foreign manufacture; at the first Convention of The Theosophical Society in India Swadeshism was first proclaimed, as at a later Convention the Congress was begotten. A vigorous propaganda was now carried on all over India, much hindered by Government hostility, but welcomed by the masses of Hindus and Parsis. In 1880, he began the great Buddhist revival in Ceylon, which has now three Colleges and 205 Schools, 177 of which received Government grants this year; 25,856 children were in attendance in these schools on the 30th June, 1908. This work is due to the whole-hearted energy and devotion of Colonel Olcott, himself a professed Buddhist. Another great service to Buddhism was rendered by his visit to Japan in 1889, during which he addressed 25,000 persons, and succeeded in drawing up fourteen fundamental propositions, which form the basis of union between the long-divided Northern and Southern Churches of Buddhism.

In 1882, the founders bought with their own money the beautiful estate at Adyar, near Madras, which they established as the Headquarters of The Theosophical Society. The work done from 1875 to 1906 may be best judged by the fact that, up to the year 1906

¹ Madame Blavatsky wrote in 1889, two years before her death: "Bound together by the unbreakable ties of a common work—the Master's Work—having mutual confidence and loyalty and one aim in view, we stand or fall together, through the Society (The T.S.) and Human Society as a whole crash around us. Those who want me, must have him."—Jt. Ed.

the President had issued 893 charters to Branches all over the world, the majority grouped in eleven Territorial Sections and the rest scattered over countries in which the Branches are not yet sufficiently numerous to form a Section. The most northerly Branch is in the Arctic Circle, and the southernmost in Dunedin, New Zealand.

Many difficulties have confronted this lion-hearted man during these thirty-one years. He stood unflinchingly through the discreditable attack on Madame Blavatsky by the Society for Psychical Research, and has lived to see Dr. Hodgson accept more marvels than he then denounced. He steered the Society through the crisis which rent from it for a time nearly the whole American Section, to see that Section welcome him to his native land with pride and exultation. He saw his colleague pass away from his side, and bore the burden alone steadfastly and bravely for another sixteen

years, knitting hands with me, her favourite pupil, as loyally and firmly as with herself. Through good report and evil report he has worked unwaveringly, until his Master's voice has called him home. At that same order he appointed me, his colleague, as his successor, to bear the burden H. P. Blavatsky and he had borne. He endured his last prolonged sufferings bravely and patiently, facing death as steadfastly as he had faced life, and cheered in the last weeks of his illness by the visits of the great Indian Sages, to whom he had given the strength of his manhood, the devotion of his life. He has passed away a splendid monument of noble work, and on the other side he still will work, till the time comes for his return. India has no more faithful helper in the revival of her religions than this noble American, and she may well send her blessing to the man who loved and served her.

(Concluded from page 30)

and inartistic music and drama through the radio and the cinema, I have faith that creative art arising out of the genius of a people through its own tradition and in its own environment will ultimately play its urgently essential part in purifying and elevating the general life of India through the influence of the beauty, harmony, proportion and rhythm that are the special gift of the inner life to the outer life through the arts and crafts.

To facilitate this influence, education in India, indeed all over the world, has

to be oriented to the needs of the creative impulse in humanity. No fabricated New World Order or system of national autonomy, necessary as they are, will succeed of themselves. The New Order, national and international, must arise out of the nature of the people and their leaders, and there is no influence that so spontaneously and effectively makes for the embodying of the dreams of freedom in worthy organizations and institutions as the influence of creative art, begun in education and carried out in the details of life.

They say, "The service of God is Freedom;"
but they ought to say, "To serve freedom is to serve God."

—JOYCE CAREY

Theosophy and Action

This was the title of a symposium of Young Theosophists during the recent Support Theosophical Convention at Adyar. The following is a report of some of the speeches. Mrs. Roosevelt is reported to have said that women and youth should be represented at the Peace Conference after the war. Indeed it is an encouraging confidence placed in youth, who will surely rise to the occasion. Here are some of the high ideals of youth, which they will use in the building up of the future.—Jt. Ed.

SRIMATI SATYAVATI BUCH

THEOSOPHY and the philosophy of Action are principally embodied in the first object of The Theosophical Society, namely, to promote universal brotherhood without any distinction whatsoever. That is the foundation of all the activities that Theosophists undertake. The study of comparative religion and philosophy and the research into the hidden are important in themselves but are secondary to the promotion of brotherhood. Study of religions does not mean only a scholarly acquaintance with the elements of the different religions; it means a sympathetic understanding of the viewpoints emphasized by various religions. Such an understanding is bound to lead to an abiding understanding between the peoples professing different faiths. This is the crying need of India today. Who but Theosophists can be effective instruments in bringing about harmony between the different communities? Young Theosophists, especially, can shed the light of brotherliness wherever they are, say a kind word where a kind word cheers, or do a little service when such service helps another to get over a stile, be that stile physical, mental or emotional.

MR. R. NITYANANDAM

How shall we put into daily practice the principles of Theosophy? The question implies knowing Theosophy before doing. Theosophy is a vast subject; it is not one subject in the ordinary sense of the term. It would be much more helpful for practical purposes, if we could have some concise formula or summing up of Theosophy, a formula for constant application in our daily lives. Such a great formula is to be found in the concept of brotherhood as embodied by the first object of The Theosophical Society. We are already hearing echoes of this clarion call¹ of universal brotherhood in the political, international and

¹ We hear this call for brotherhood frequently nowadays. For example in his recent Christmas broadcast His Majesty the King-Emperor is reported to have said: "A former President of the United States of America used to tell of a boy who was carrying an even smaller child up a hill. Asked whether the heavy burden was not too much for him, the boy answered, 'It is not a burden, it's my brother.' So let us welcome the future in a spirit of brotherhood and thus make a world in which all may dwell together in justice and peace."

Again, the present President of the United States of America is also stated to have said: "It is our promise to extend brotherhood throughout the earth which gives help to all over the world."—Jt. Ed.

other spheres. For, what are all the charters of rights and liberties, new global orders, post-war reconstruction, which are agitating the minds of the people everywhere but so many tendencies converging upon this universal brotherhood? It is increasingly realized that the world cannot get on satisfactorily without a cooperative basis. It is our duty, as Young Theosophists, to do all that is in our power to consciously modify our lives so as to conform more and more to this great ideal.

MR. S. VASANT NILAKANTA

In the last few years we are realizing that there are very few Young Theosophists in The Theosophical Society. It is high time that we found a reason for this lack of membership. That which attracted people to Theosophy in the past was a new form of religious thought. The world which was then grossly materialistic was amazed to see a spiritual organization like The Theosophical Society boldly putting forward its ideas about occultism and spiritual phenomena. Theosophical activity now should be more of an intellectual kind. This means that we have got to use our minds. It is absolutely essential to acquire a vast amount of knowledge, especially scientific knowledge, because science is becoming more and more important. If religion was the subject that attracted people to Theosophy in the last phase, science is the subject that attracts people in the present phase. At present religious thought is replaced by mathematics and physics, and religious conduct by political and economic sciences. Also science is international while religion is

not. Hence a knowledge of science and of scientific and intellectual approach is necessary, if we want action. True activity is activity of the mind. It is this type of action that we need at present. We must realize that man's greatest gift is his mind and if we do not make use of this to the fullest extent we are not trying to progress on the path of evolution and we will be forgetting the purpose of Theosophy, which is to help ourselves and others along this path.

Henceforth when we plan the work of our Youth Lodges let us exercise our minds so that we may be able to give more to The Theosophical Society and to humanity. By constant use of the mind we will be able to stretch our consciousness to such an extent that we will be able to find out new processes of thinking. We should try to become supermen of the highest intellectual order. Theosophists should always try to be one step ahead of others in true knowledge. Physical action alone is never enough. But we will have to learn, create and put forward theories which will be of immediate help to the world at this critical period. That will be true Theosophical action.

SRIMATI S. RADHA

(The President of the Symposium)

Should a Theosophist indulge in action at all? If so, what kind of action? Does not action lead us more and more into desire, ambition? Would it not be better to live quietly and lead a life of study? The answer would be most emphatically, No! In the beginning action produces desire, ambition and restlessness. But

a courageous person will plunge into action, and conquer all the evils and rise up purified. But purity will come only if he is constantly striving after a high ideal i.e. to be in the midst of activities completely detached, never thinking of gaining something for himself but always thinking of helping others. For it is the supreme duty of the Theosophist to help his fellowmen. All study, all knowledge, is only for that purpose.

Being Theosophists, I hope we wish to perform only right action. What is right action? No one can set the standard of right action for another. Each person has to think deeply before he can find out what right action means for himself. But for a true Theosophist, all actions that are in accordance with

God's plan, which is Evolution, are right; and all actions which are against this plan, are wrong.

How shall we endeavour to perform our actions in accordance with God's plan? I think the only way is to see whether our actions result in happiness, harmony and peace, or whether they result in hatred, fear and misery. For all hatred and fear retard growth or evolution. It is no right action that causes temporary misery though resulting in ultimate happiness. Right results cannot be obtained through wrong means. Right action must necessarily result from right thought and right feeling. To this end, we, Young Theosophists, should study and learn tirelessly. We should learn and absorb all that Theosophy can give.

Idea and Ideal

MAN is created by thought," says an Eastern Scripture, "that which he thinks, that he becomes." And again: "A man is compacted of his beliefs; as he thinks, so he is."

These words are entirely in accord with the psychological science of our time, which recognizes that ideas are the bases of actions. In the triplicity of man, the Will impels, the Mind directs, the Activity accomplishes, and action is but the manifestation of an idea. The destiny of a man, of a nation, depends on the ideas which dominate the individual or collective mind. The artist, rapt by a vision of Beauty, seizes the brush and achieves a masterpiece. France, intoxicated with the idea of Liberty, hurled herself on Europe

in order to break its chains. Always the idea precedes the action. The idea is the creator; the action is the creature.

But among ideas there are differences. The ideas which are vague, drifting, indefinite, frivolous, leave but a passing trace on character; fixed ideas dominate it. A fixed idea, according to the psychologist, is an idea which rules the mind, remains therein despite all arguments, all temptations, all the forces to which a man normally succumbs. If such an idea be true, beautiful, in harmony with the laws of nature, it guides the man dominated by it to the lofty summits of the most splendid virtues; if it be false, it plunges its victim into the mire of fanaticism or madness.

Now an Ideal is a fixed idea of an ethical nature, apt for the formation of character and for the guidance of conduct. He who has no Ideal drifts, rudderless on the ocean of life, floating hither and thither, carried away by the currents of circumstances, of attractions and repulsions, without a foreseen goal, without deliberately chosen direction. He who has an Ideal goes straight forward, only recoils to spring forward with more energy, compels circumstances to yield before his will; his ship obeys the helm.

In the education of the young the most important feature should be the placing before their eyes of a living and lofty Ideal, incorporated as much as possible in the great men and women of the Motherland, models of religious and civic virtues. The ardent imagination of the child will vivify these pictures, and he will draw from them the characteristics out of which he will construct a Hero, embodying his aspirations and his hopes. Whatever he may aspire to become—statesman, priest, soldier, merchant, artist, or simply good citizen—he will find in the Ideal offered to him the materials which answer to his aspirations, and he will build out of these his own Ideal, an Ideal which shall be to him as a Guardian Angel, protecting him against all that is ignoble.

When we have chosen our Ideal, we should contemplate it for a few moments every morning, with strong purpose and with ardent love. This morning thought, repeated day by day, will soon begin to implant in the character the germs of the qualities contemplated in the Ideal; without even con-

sciousness of effort, the beauties of the Ideal will shine forth in the character, for thought is fertile and brings forth qualities.

It must be admitted that false, base and evil thoughts also bring forth vices of their own types, and that when unwholesome ideas are sown in a country, they will germinate in the character of its citizens and produce a harvest of vices and crimes. Books, journals, songs, dramas, pictures, sow ideas in all directions, and these generate good or bad citizens. If we can elevate others by a noble Ideal, we can also abase them by corrupting thoughts. And, above all, it is the minds of the young that are most plastic under the influence of thought.

To present to the public noble, true, fraternal ideas, vibrant with love and justice, is to help in the building of a nation great, peaceful and happy. To present coarse, vulgar, frivolous ideas is to help in the degradation of the Motherland. For thought, the one creative power in the universe, creates either good or evil actions, and they who poison the source of human activity are the enemies of mankind.

—ANNIE BESANT
in *The Young Citizen*, August, 1913

A CLASSIFICATION

"People in the world can be classified as: Opportunity-makers, Opportunity-takers, Opportunity-breakers," said a visitor to Adyar after listening to some talks of the Young Theosophists.

News

YOUTH played a leading part in making the Theosophical Convention held at Adyar to support the International and Indian Section Conventions held from the 26th to the 30th December 1942 at Benares, attended by a remarkably large number of delegates, a success. The Vasanta Youth Lodge, the Besant Theosophical School and Kalākshetra were jointly responsible for conducting three very successful Art Evenings. The first was on the 26th, and its programme included Kummi and Kolattam, Tableaux, Playlets. On the 28th the delegates were treated to a superb Bharata Natya Recital by Srimati S. Radha. On the 29th there was a recital by Prof. J. H. Cousins ("The Wandering Harp") from his own poems, and Mrs. Cousins played some choice selections of Western Music on the piano. Besides organizing these, Adyar Youth also formed part of the singing and chanting groups, while the Convention was declared closed to the strains of "Shānti-Mantram" chanted by a group of Young Theosophists. At a Youth Symposium the voice of the Youth of the New Era was heard, of the Youth which strives to strike a synthesis of all that is great and noble in every walk of life, believing or taking for granted nothing without a severe but sympathetic analysis, and for ever seeking the knowledge which will open new avenues of helping stricken humanity.

—G.S.

* *

In these days of frustration, it is refreshing to find an expression of cultural

activity in which growth, life, and expansion are continually evident.

The impression gained from attending the seventh annual meeting of Kalākshetra (10-1-43), was of an ever-expanding lotus which has yet to reveal its full golden-hearted purpose to the rays of the Sun, and for that very reason is a source of constant delight to the beholder.

Every year brings its record of achievement¹—pupils in training, dance recitals, entertainments, radio programmes which have won high commendation for their artistic finish and originality. "It is a Kalākshetra production" has come to have a very definite meaning in the minds of the public. Dewan Bahadur K. S. Ramaswami Sastri emphasized this as he moved the adoption of the annual report: "Our ancient art had got into a rut. . . . We have been pulled out of the rut and set on the highroad. You [Rukmini Devi] have shown the way and others are following."

But all that has been done seems to fade into insignificance with what Kalākshetra is attempting today. Rukmini Devi sees education as a wholeness and would coordinate religion, history, literature, drama, arts, and crafts. Through research, still in progress, the cultural history of the world is charted in a map of the centuries wherein the genius of every country finds its place. During a five-year period Kalākshetra's work is being oriented to this cultural unfolding of the centuries.

¹ We have noted this in the pages of our journal from time to time.—Jt. Ed.

Beauty is an all-pervading influence in the life of Kalākshetra. For example, Rukmini Devi's conception of a timetable is not a dull series of blanks to be filled in but around a central figure of Sri Nataraja, on different-coloured petals of a lotus flower, each petal standing for a particular department (flame colour for the dance, amethyst colour for the drama, etc.). These colours are to be used also in the classrooms, the text- and note-books.

More than anything material one sees the many young people leaving Kalākshetra and carrying the spirit of the real India, striking again that keynote of spirituality, in which life and art are blended.

—A. H. P.

The following is in the course of a letter to the Young Theosophists in England by Dr. George S. Arundale in reply to their greetings to the International Convention of The Theosophical Society, December 1942:

"It is a great pleasure to have greetings from Young Theosophists, for they are the hope of the future, both of Theosophy and of The Theosophical Society. I hope every Young Theosophist feels free in our Society and entirely untrammelled by any orthodoxy or convention which may afflict us of the older generation. The older we grow, the more we have a tendency to erect our own individual principles and ideas and idols and not only worship them ourselves, but demand that others shall worship them also, and such demand is, I think, one of the grave injustices that old Theosophists sometimes do to their younger fellow-members. We

older people do like to lay down the Theosophical law as well as other laws, with the consequence that the young people often feel that they have entered a movement of 'Do's and Don'ts.'

"As I have just been writing to one of our friends, each of us must have his own Theosophy and interpret it in his own way for his own illumination. I adjure all of you to preserve to our Society the utmost freedom to every individual member and the utmost liberty of interpretation for the science of Theosophy."

The reference in the above paragraph is in the course of his letter to a valued worker in The Society who had written to him about the problem some young people feel up against after joining The Society. They feel sad and discouraged to think they must be so different that it shuts them off from many contacts with young friends outside The Society:

"I do not see why young members should feel that they must avoid smoking and drinking and all the rest of it. The Society is not a creed or a dogma, and each member must discover his own Theosophy for himself. Unfortunately, so many of our older members want to lay down the law for the younger and this is perfectly fatal. If I do not choose to eat meat or drink wine or smoke, that is my business, and if my friends round me choose to do these things, that is their business, and there ought to be no question of right or wrong about it. Each person must discover his own standards and his own right or wrong. Tell these young members to be themselves without fear of the disapproval of the older Theosophists around them."

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

March 1943

Vol. XVIII, No. 3

The Crow's Nest

MANY things have happened since I last wrote for the Crow's Nest, which unfortunately has been some months ago. I am sorry that so many circumstances have prevented the appearance of the Crow's Nest written by me during the last four months.

These four months have been very momentous for so many people, and specially for India. It has been very interesting to journey through India, as we did during November and December. It is always very refreshing and educative to move away from one's own circle of thought and action, and to see life as it really is, instead of having only the knowledge gained through secondhand information.

I spoke at many institutions while I was in the North, but I learned more by what I observed. I cannot help feeling that whatever the political or other conditions may be, the most imminent and terrible condition is the even greater poverty of the poor people. To see them in railway sta-

tion after railway station, sitting for hours waiting to get into the already overcrowded trains, many of them missing their trains for days, and sleepless and foodless, is a very painful and unhappy experience. I do not understand where to politicians are leading India, but my own personal reaction is the inability to bear the sight of so much suffering.



Naturally, my first thought was to wonder what I myself am doing and should do. Could I dance and could there be all these joyous activities while there is so much sorrow? On the other hand, what is my own dharma? Should I drop the educational and cultural work which is so big and so important for the future of India, and therefore also drop my own responsibilities which I have undertaken? This would be letting down both the work and my co-workers, and perhaps all the joy that the Arts bring would be a silver lining

to the cloud of depression that hangs over India. And could not the Arts themselves be dedicated to help still more in the resolving of this problem?

My final conclusion was that I can easily do a threefold work with my Art: first, the real construction of true cultural education for the youth of India and therefore for the future of India; second, the permeation of spiritual beauty and happiness through the Arts; third, personally to give as much help to the cause of the suffering—such as the relief of the poor and the animal welfare—as I can, and to follow in the steps of the old Hindu tradition of a man making some percentage of his wealth the cause of charity. This is about the only way in which I can help, over and above lecturing, etc. Therefore, I have written to certain organizations, offering my services. I am only writing all this for I feel that everyone can do something to help India, even I.

In my own work here curiously enough, I find so much more life and interest. Visitors are pouring in at Kalākshetra and many new pupils have joined. We have had celebrations which have been very happy, including my own birthday celebration. My friends both in Adyar and in Madras so kindly helped to make it a very happy occasion. I must thank all those who were present at these celebrations including the public meeting arranged by my Madras friends, and also those friends from all over India who have sent me their good wishes. I feel that this must be the beginning of a new year and a new life for me. Side by side with these activities has also been taking place my very specially intensifying the further study of the Dance, and many new dances have been created, which I hope to present before the public soon.

Rukmini Devi.

All great Action is created by Intellect and brought forth by Emotion; without high, deep, and pure Love, no true greatness can exist. In the older, simpler, heroic days no man was ashamed to love, to suffer, to die for a high emotion. He did not conventionalize himself into a desiccated mummy, and imagine himself to be alive when he was dead. But in these modern days men prefer smug conventions to great emotions, and flatter themselves that they become superior by becoming inhuman. They trample into the mire, with their heavy clumsy feet, all the fair and sacred flowers of affection and tenderness, the fragrance and beauty of which turn the desert of life into a garden of delight. They think themselves supermen when they are sinking into sub-men, and become intensely selfish, careless how they inflict pain, so long as they can themselves be spared the trouble of self-improvement to make others happy. So long as they possess what they desire, what matters aught else?

—ANNIE BESANT, New India, 5-8-1918

A Festival Day

A DAY of rejoicing and blessing was the 19th February, which was the birthday of Srimati Rukmini Devi, who was born under the auspices of the star Ayilium in the month of Masi, corresponding to February. Adyar awoke with a gladdened heart to the melody of the Nagaswaram and the reverberations of the Indian drum—Adyar, not only represented by its residents but its nature as well. The pupils and teachers of Kalākshetra and the Besant Theosophical School, of both of which Rukmini Devi is the Director and both of which are dear and near to her heart, greeted her at her house with the offering of kumkum, chandanam and flowers. The children of the School feel that Rukmini Devi is one of their family; in fact they call her their "aunt." Rarely do schools have the opportunity of such inspiration, guidance and example as the Besant Theosophical School has, in that it has the unique fortune to have the presence of Rukmini Devi, Dr. Arundale and till lately Dr. and Signor Montessori.

Later in the morning there took place a gathering under a mango tree of the School, where the School usually conducts its daily prayers. This mango tree, like the great banyan tree in the main compound of The Theosophical Society, has come to be associated with beautiful and delightful gatherings in connection with the School and under its spreading branches many inspiring contacts have been made. This morning's meeting began as usual with the School prayers followed by a song by Mr. Kalidas N. Neelakanta Iyer, the music teacher of the School and Kalā-

kshetra. As though the proceedings would not be complete with human songs, two birds added their songs too, the meaning of which was not intelligible to the audience. (Probably, since the song was in honour of Rukmini Devi, she might have understood it!) Loving and affectionate greetings were offered to her by the different organizations with which she is connected, accompanied by profuse garlanding and enthusiastic clapping of hands. One of the School children presented her with a nice picture drawn by himself. The South Indian Humanitarian League, of which she was President some years ago, greeted her, saying that it was during the period of her presidency of the League that they were able to do good work and to accomplish the hitherto unaccomplishable work in the way of stopping animal sacrifice.

Rukmini Devi thanked everybody for their loving greetings and blessed everybody wishing each one many happy returns of the day.

In the evening at the Ranade Hall, Mylapore, a public meeting was convened by a "Group of Friends," consisting of such distinguished citizens of Madras as Rao Bahadur P. Venkatarama Rao, Sri K. Chandrasekharan, Mrs. M. N. Clubwalla, Sri M. Ranganatha Sastri, Sri M. Subbaraya Iyer, Sri V. V. Srinivasa Iyengar, Rao Bahadur S. T. Srinivasagopalachari, Dr. G. Srinivasa Murti, Hon. Mr. Justice N. Chandrasekhara Aiyar, Mrs. Ammu Swaminathan, Sri T. L. Venkatarama Aiyar, Hon. Mr. Justice and Mrs. Bell, Sangitaratnakara Sri Musiri Subramania Iyer, in order to felicitate Rukmini Devi on the occasion

of her birthday and to "emphasize the urgent need for the renaissance of Indian Art in the building of New India." The Hon. Mr. M. Patanjali Sastri presided. The report of the various speeches made at that meeting and the reply of Rukmini Devi are published elsewhere in this issue. This function was concluded with a very brilliant Bharata Natya by Srimati A. Sarada, a young and talented pupil of Kalākshetra.

Thus ended a happy and blessed day.

••• RUKMINI DEVI: A BIRTHDAY SOUVENIR

The pupils of the Besant Theosophical School tendered their birthday greetings to Rukmini Devi by publishing a fine booklet, *Rukmini Devi: A Birthday Souvenir*. This brochure is in place of the usual February issue of their journal *Vasanta*. The following is the text of the greetings, which also reveals the variety of articles published:

"February 19th is a great and happy day for us for it is your birthday. In order to convey to you our very loving good wishes we, who belong to the Besant Theosophical School of which you are the loved Director, decided to produce this souvenir in your honour.

"To make it a worthy gift we have written about all those things in which you are interested and in which you have made us interested too.

"We have written many stories and articles about the animals for they are dear to you. Our ideas about art and beauty we have written down too, and some of us have taken our first steps

to becoming poets as well as story-writers.

"There is also an article about patriotism for we hope to become good citizens of our country as you are, but we have remembered the life of other countries as well, as you will see when you read the pages, and one boy has written about collecting stamps of all countries.

"Two Cubs have re-told a Scout story, and some of us who know Sanskrit, Tamil and Telugu have written in those languages. You will find very young writers among us while others of us are very senior students indeed!

"We hope you will enjoy reading our little souvenir for it expresses to you very loving greetings and our wishes that you may have many more birthdays on which we can greet you and many years of brave, loving service to India and the World."

We have reproduced in this issue from this publication a story, "Adventures of Sir Timothy Tomcat," and a poem, "What is Freedom?"

—M.S.

Attar of Roses

The story of the discovery of attar of roses was this: A Muhammadan King desired to take a hot bath. His wife placed rose-petals in the hot water to perfume it. She noticed small drops of oil floating on the water, and on collecting them with a feather was struck with the exquisite perfume. She had distilled the very essence of the rose. Similarly, we must distil the essential concept from our feelings.

—C. JINARAJADASA

Tributes to Rukmini Devi

• On the occasion of her recent birthday at the public meeting held at the Ranade Hall, Mylapore, Madras.

THE HON. MR. JUSTICE M. PATANJALI SASTRI

(Chairman of the meeting)

■ AM glad to have this opportunity to pay tribute to one who is so closely associated in the public mind with art and all it stands for. Before a Madras audience it is unnecessary to dwell on the marvellous expositions of Bharata Natya that you yourselves must have seen. Adyar is justly famous for its superb dance recitals. For me Rukmini Devi's brilliant rendering of the *Light of Asia* is an unforgettable memory.

Srimati Rukmini Devi has started Kalākshetra in our midst and it is her aim to make of this institution a great centre of art and culture. Through this institution she seeks to revive the ancient spirit of culture by reviving the religious spirit, the spirit that has inspired the wonderful works of painting, architecture, and sculpture that we find throughout the land.

She firmly believes that Indian culture and civilization are by no means decadent but have a vital part, an important contribution to make to the progress of humanity in its eternal march from darkness to light, from its conflict with matter to spirit. She believes that the culture of this country will modify the future of humanity, a very optimistic belief in these dark days when man's inhumanity to man threatens to destroy all culture. She believes that art should be given a main place in education and should play as important a part as the sciences. Had art been

more in evidence in education, probably it would have saved the world from the application of science to slaughter and destruction, for slaughter and destruction are the very antithesis of the creative spirit of beauty.

Kalākshetra is still in its infancy, and Rukmini Devi has been devoting her energy and her enthusiasm to the development of this institution as a great centre of arts, ably assisted by a band of South Indian artists. It behoves us as parents interested in the proper education of our children to extend to her support to make of this institution a powerful instrument for the dissemination of art and culture.

I wish Rukmini Devi many happy returns of the day, and I wish Kalākshetra, the institution under her motherly care, success and a career of ever-increasing usefulness and service.

MR. K. BALASUBRAMANIA IYER

(Advocate, Mylapore, Madras)

I am very thankful to the organizers of this function for giving me an opportunity of tendering my meed of praise for what Rukmini Devi has been doing in our midst for the last few years, and also to wish her many happy returns of her birthday.

Kalākshetra, started at Adyar, has many noble aims and objects to fulfil in our midst. It is chiefly concerned with the revival of Indian art. Some people may take exception to the use of the word "revival," as indicating that art has passed through dark days. So

far as the art of dancing is concerned we have to admit that dancing had fallen on evil days. It came to be associated in the minds of puritans not with good propensities but with all that was expected to arouse the baser passions. At such a time Rukmini Devi revived the art of Indian dancing.

If we look at the history of Indian art, we see that it was a very ancient art and very much praised in days of antiquity. It was said that the Sage Bharata Muni was responsible for its introduction and discovered it for the benefit of mankind. In those days it was associated with acts of devotion.

Always in the olden days the art of dancing was associated with religious inspiration. Again it was Rukmini Devi who re-introduced this element of spirituality in dancing.

In the ordinary Indian dance, love themes were the motif around which the dance were woven. Rukmini Devi departed from this custom and has introduced religious themes, themes which give religious inspiration to the hearer and therefore she has embarked on the right track so far as the revival of the art of Indian dance is concerned, and we are grateful to her for giving this aspect of the Indian dance its rightful place.

The art of the dance must become popular with children and especially with girls. In the home this art must not be dormant as it has been for so many years.

Art has always had noble ideals and has been appealed to for the purpose of unifying us and settling differences and enabling us to forget our workaday world and live in the inspiration, delight, and joy of beauty. This element is absolutely necessary in our art of living

with which we are concerned. "We have learned many arts but we have forgotten the art of living." To this art Rukmini Devi makes a powerful appeal.

DEWAN BAHADUR K. S. RAMASWAMI SASTRI

(Retired Judge)

I feel it to be a very great privilege to take part in the chorus of felicitations that are being paid as tribute to the genius and achievement of Srimati Rukmini Devi on the occasion of her birthday.

In India we have to redeem art from neglect. If we save art, art will save India. I am not a believer in political patriotism. Cultural patriotism is more basic and fundamental. The genius of Indian art, which has found such ample expression in Rukmini Devi, is worthy of such great admiration and regard. Some praise India for her high metaphysics. But the history of Indian aesthetics extends over thousands of years and is as ancient and sublime as Indian metaphysics.

May Rukmini Devi realize the dream of her life—namely the life of beauty in a home beautiful, in a city beautiful, in a country beautiful, in a world beautiful!

PROF. P. SAMBAMURTHI

(Head of the Music Department, Madras University)

I am glad that I have this opportunity of paying my humble tribute to the arts. Without the artist human life would be much less beautiful.

Ayilium, the nakshatra, under which Rukmini Devi was born, is a musical star. Those born under that star are

destined to be great musicians. We have the illustrious example of one of the Maharajas of Travancore in whose reign a great musical contest took place. Since Rukmini Devi was born in Ayilium, she was predestined to attain greatness in the arts.

In the first place she made Madras the seat of the dance art. Madras was the seat of music, and has so been known, but was not the seat of the dance. When we wanted dancers we had to engage these artists from elsewhere, but since the establishment of Kalakshetra in Adyar under the unbounded enthusiasm of Rukmini Devi, Madras has become an important seat of learning.

Second, Rukmini Devi has made the dance concerts very attractive, very cultural. There has been professional dancing but she has imparted a functional change. Many dance schools have sprung up in Madras which are now showing some of the same features and I hope they will continue to realize further inspiration from the same source.

The cultural element she has imported into the dance firstly is noticeable with regard to the costumes. Those of you who have attended dance recitals in the olden days must have been bored by the unattractive costumes. In the same way she has realized that a costume which is suitable to one may not be to all. It takes a genius to realize what kind of costume and jewels are suited to the individual person. If you observe the various costumes worn by Rukmini Devi and her pupils, you will see a change in each that shows she has bestowed thought on the need of suiting the costume to the individual, which makes it all tremendously successful.

I pay her tribute for giving the flute its original and rightful place in her dance orchestra. The flute provided the accompaniment for the dance. In some of the Ajanta frescoes you will see ladies playing both the flute and the drum for the dance.

Another service she has done is to introduce new items of dance. Take the Hindola of Thyagaraja. I wish he had been here to see his own kriti as interpreted by Rukmini Devi.

When you look at her dance programmes you will see how these have a very important influence of art upon the general profession.

I should like to point out that Rukmini Devi is a great teacher of the dance. Many professional experts are not teachers. They do not wish to waste their energies in training people. I am sure that she will agree that when she is occupied in teaching and training others, many ideas suggest themselves to her. Just as when we sit in yoga, so when we are engaged in teaching, some psychological ferment is at work. I am sure that many of her new ideas have suggested themselves to her when she was actually teaching the dance.

In conclusion I should like to emphasize the fact that music and art are practical arts. Art must be cultivated, studied, and practised. Parents should send their children to study art. I should like to pay my homage to Rukmini Devi and wish her many more returns of a happy birthday.

Art is related to life much as mathematics is related to discovery: that is as a direction-finder and foreshadower of things to come.—CLAUDE BRAGDON.

The Gift of India

By RUKMINI DEVI

Replying to the different tributes paid to her at the public meeting recently on the occasion of her birthday, Rukmini Devi addressed the gathering as follows:

FRRIENDS, I am extremely grateful to you for all the very beautiful sentiments that have been expressed here this evening. I really was surprised when I heard there was such an idea as to celebrate my birthday in this way, because Kalākshetra is still in its babyhood, and being in its babyhood I did not feel I had come to the stage of life when I deserved such personal tributes, though I do believe that there should be many conferences all over the world to talk on the cultural side of life. There are so many lectures on so many subjects. But we do not have enough meetings in India to decide how we can further India's welfare along the cultural line.

I want to express what my own ideals and ideas are on the different arts. There is no doubt that the first and most essential principle for all such ideas is that India's genius and keynote is spirituality, a true philosophy of life. In every field of art and thought, the keynote is this essential principle. If we give this up, I feel we are giving up India. The basis of all our work should be spiritual. I do not mean any kind of narrow-minded religion, but spiritual in the sense of the highest aspiration, the greatest dedication, the most one-pointed and eager service. These, to me, are the principles of spirituality, and one reason why I took up this particular art was that Bharata Natya was essentially a spiritual dance.

There is no doubt in my mind that the word "revive" is a very important

word in India, because in India so much that is classical, beautiful, and wonderful has been forgotten. Spiritual life in India today does not mean much. If spiritual life does not mean much, then art does not mean much. You will only find perfect art where there is spiritual life, for the perfect expression of art comes from the life of the Spirit. Mental ideas come naturally as an expression of spiritual life. If we have to think for hours and hours what we have to do next, we are not creative, our art is forced.

Creative art has been a magnificent contribution of India, and in every phase of art, not only music, dance, sculpture, architecture, but even in the small things of life, including the cooking vessels, beauty has inspired us. What good does it do to go to a performance of beauty once every few months and then spend the rest of the time in uninspiring homes? The work of the artist is completely undone by the bad home.

I have been interested in many arts. Dance is an art which cannot be done by itself alone. To understand the dance we must understand other arts too. We must have a feeling for music, because dance is music. We must have a feeling for Temple sculpture, because that is essential for a true, pure, and beautiful representation of the dance. Indian art is truly unique and magnificent. Every art is so perfectly related to everything else.

The Temple has always been the centre of culture in India. How beautiful

it is when we go to the Temple and see little corners where great poets had read their first poems, where great artists had dedicated themselves by their first concerts in the Temple. If we look at the sculpture and architecture in the Temple we see how all is so perfectly blended. Nagaswaram is the perfect instrument for the Temple. Imagine in those very magnificent granite halls a veena concert! Art is as much a part of the puja vessels and lamps as it is of Bharata Natya and music.

How marvellous it is that only in India we have an ideal of such a great Being as Natarāja. Because the whole spiritual aspect of art and the dance comes from the Highest. It is not only we who dance to dedicate ourselves to the Highest, but the Highest Himself dances and His Dance comes in Tāndava as Hers does in Lāsya.

I feel so convinced that the highest contribution a person can make to the country is to see that its culture is raised to a higher level. I consider art

as an all-pervading influence which should go into the home, the city, the country, and the whole world.

All over India we need this cultural spirit which from day to day will inspire us wherever we go. We need the inspiration of a beauty that will take us to the greatest heights. That is surely bound to bring respect to India. With such beauty we cannot express such ugly sentiments as cruelty, anger, war. That is why I consider the work for art and culture is essentially a peace movement for the future. If our attitude is what it should be, I cannot imagine a world with war. It will be so much surrounded by beauty that it cannot feel anything ugly and unhappy. Let us all work together for these ideals and then the great genius of India, this spiritual quality, will be expressed through all philosophy, art and culture. When that comes to the foreground, I have no doubt that the whole world is bound to love and respect India and she will be able to give something beautiful, marvellous, and permanent to the world.

SPIRITUALITY

Spirituality is a quality of Life, identified not with restrictions, but with freedom. But it is the quality of Something which is capable of detaching itself from the sway of the objects which it perceives and is therefore a pure subjective state based on its power to externalize the sensations and incidents with which the ordinary man finds himself inextricably bound up. But though detached in understanding from the material world the human spirit is dynamic and creative in action. To the

extent it does not create, its nature is nebulous and vague, like the watery vapour in the atmosphere which is incapable of moving a train or turning a wheel. But it develops increasing power with increasing simplicity and purity of self-realization. One mark of its creation is Beauty. Goodness, Truth and Beauty are its three essential attributes. With Goodness it unifies; with Truth it endures; with Beauty it manifests itself.

—N.S.R.

Dhruva

By HIRENDRANATH DATTA

The inset illustration, which was used for the delegate's badge of the International Theosophical Convention at Benares in December last, of the young boy, Dhruva, seated within a picture of India and gazing at the firm-fixed Pole Star, has prompted us to publish the following article, which appeared in the *Central Hindu College Magazine* (1901), by Mr. Hirendranath Datta, the well-known Bengal scholar, whose passing away was announced in our columns in September. Dhruva's will and constancy are worthy examples for us, young citizens.—Jt. Ed.

EVERY Hindu boy ought to make the acquaintance of Dhruva, the marvellous boy of antiquity, whose wonderful story is related in the *Vishnu Purana* and the *Bhagavata*. The story, if carefully read, will be found to contain many ennobling lessons, and to offer an easy solution of some of the most intricate problems of life.

Briefly narrated, the story of Dhruva is as follows: There lived in ancient days a king of the name of Uttānapāda. He had two wives, Suniti, the mother of our hero, and Suruchi, who was the king's favourite wife. By her he had another son called Uttama, and as you may expect he was as the apple of his eye. One day



Dhruva, finding his brother Uttama seated on the lap of his father on the royal throne, yearned—he was then

only five years of age—to sit there too; but the king, who, it appears, stood in some awe of his favourite wife, did not venture to take him up on his lap. Dhruva naturally felt greatly hurt at this, and his step-mother, we are told, added insult to injury by taking him to task for what was in her opinion impertinent on his part. "Vaiṇ is thy ambition, my son; thou art not born of me, but of Suniti. How dare you then aspire to sit on the throne,

which is meant only for my boy?" Stung to the quick by this rebuke, Dhruva repaired to his own mother for

comfort. She, poor woman, tried her best to console him: "After all, my darling, thy step-mother is right. The royal seat is for him only, who has a store of accumulated virtue. Thy brother Uttama is such a one. He was therefore born of Suruchi, and not thou; therefore grieve not, my boy! Or if thou art really hurt by the rebuke of Suruchi, then exert thyself all thou canst. Act righteously, lead a pious life, heap up a store of good Karma. Then even as water finds its own level, all splendour shall flow to thee."

Then Dhruva made answer: "Thy words, mother, bring no solace to my perturbed soul. Hear me! I will so bestir myself that the highest place in all the worlds shall be mine. Let my brother Uttama take the throne as a gift from my father's hands; I reck not. Dole from another is not acceptable to me. By my own efforts I will achieve a kingdom, higher than the highest ever attained by my father." Brave words, followed, as we shall presently see, by brave deeds! Every Hindu boy, when he feels supine, should recall them to his mind.

Saying this, and without further leave-taking, Dhruva left the palace of his father and repaired to the solitary woods, fully determined to achieve his high purpose. Help came to him, as you may expect—for he deserved to be helped—in the shape of guidance from certain holy sages, as to how he should set about achieving his end. Thus instructed, Dhruva commenced certain appointed austerities. Muttering the holy Mantra he meditated on the auspicious form of Hari.

Some of the lesser gods, taking fright at this, created diverse illusions

for the purpose of making disturbance, but Dhruva swerved not, although the dark powers of evil brought to bear upon him all the machinations of their black art. They sent to him an image of his mother, who, with tears in her eyes, implored him to desist. They struck at him with sharp missiles; they placed round him the fires and horrors of hell itself; but still he swerved not. His mind remained constant in its one-pointed contemplation of his beloved Hari, who at last manifested before him and granted him his wished-for boon. Thus Dhruva achieved his high purpose and attained the highest place in the three worlds, which is called after him the Dhruva Loka.

This in brief is the story of Dhruva, and I shall in the present article try to enforce one lesson that it teaches to the careful student.

Some people are apt to think that the law of Karma, which is one of the basic doctrines of Hinduism, is a rigid cast-iron thing which, do what one may or can, cannot be filed through, and that human beings in its stern grip are compelled by sheer necessity, and are devoid of any free-will or choice of initiative.

In fact, in their mind, Karma is synonymous with fatalism, or what is called kismet. This is a palpable error, and the story of Dhruva, rightly understood, ought to dispel it completely. For what do we find in his case? Weighted with bad karma, he was led to take his birth in the womb of Suniti, and in consequence had no chance of inheriting the earthly kingdom of his father.

If matters had been left to slide, this no doubt would have been the inevitable karmic end. The existing forces, if left alone, would have resulted in his

being set aside in favour of his brother. But he introduced a new and, we may be sure, a potent force into their midst and the play of this force at once altered the whole aspect of things. This force was no other than his masterful Will—his resolute determination to attain his goal. The result shows that it is always possible to neutralize one force by another—to render nugatory bad karma by setting up good karma counterbalancing it. Man is not thus, as we may at first sight take him to be, hampered by a ring fence of necessity, but is after all a free agent and may, if he is only firm and resolute, be the master of his fate.

This lesson we find enforced in the story of Dhruva, both by precept and example. Recall to mind the sage counsel of his mother to Dhruva:

"Act righteously, lead a pious life, heap up good Karma, and even as

water finds its own level, glory shall come to thee." Dhruva followed this advice and did what his mother counselled him to do, and the result showed that she was right. By the exercise of deliberate choice, by self-exertion and steady resolute endeavour, he succeeded not only in counteracting the bad karma accumulated in previous births, but succeeded in achieving what proved to be the highest place in the three worlds. What an example of deliberate effort, of mighty endeavour and supreme achievement! Here is an example which Young Citizens ought to imitate in their daily life, and whenever they feel dejected or cast down, or find their springs of action undermined by depression or supineness, they should think of the marvellous boy of antiquity, the five-year-old Dhruva, and recall to mind his mighty endeavour and wonderful achievement.

Worship—Play—Work

By C. JINARAJADASA

A NATION is a cup or chalice into which God can pour Himself, to give Himself through the nation to the world . . . A nation is as sacred a place of worship, of study, as a temple or a scripture.

How many of us are there who can sympathize, that is, "feel with," a sunset, or, standing before a mountain range or a waterfall, see visions? We do not know how to create ourselves again by the aid of these things, and the finest message of life passes us by. But when there is a Right Nation—that

means Right Education, Right Occupation, Right Recreation—then there will be the right kind of play, and the day will come then when, with right worship, right play and right work, man will release the Divinity within him.

An American socialist has said one of the finest things I know as to Brotherhood. "So long as there is a poorer class, I belong to it. So long as there is a criminal class I am of it. So long as there is one soul in jail, I am not free." That is our ideal of Brotherhood, and it is only as that kind of thought

spreads within a nation, and all men, whether at the top or at the bottom of of the nation, feel a sense of unity, that the nation can reveal its Divinity. We must release the Divinity within the individual by giving him every opportunity to work, to worship, and to play; we must release the Divinity in the nation by building up the sense of unity.

There is a hidden organization of a nation . . . and it is always a spiritual work. For, there is, when all is said and done, only one Worker. . . . If I am a good worker, I am for the time being a channel of that one Supreme and Ideal Worker. He knows how to work; He knows how to worship and how to play. The universe is His work; the universe is His workshop; the universe is His lila or play. He has sent each to be born in a nation, He has given each an occupation. He has organized humanity into many nations. All that has a meaning, if only we understand. And what is the meaning? Its meaning is so to get together, so to understand the methods of His work, that we can organize the life within our nation in such a way that to work is to worship, and to play is to work, till each man will live a fullness of himself as he reveals the Divinity within him, and co-operates with all to reveal the Divinity in the nation.

The only gospel for the noble man and woman of today is not to stand apart from a nation's life because, for the moment, it is full of fractiousness,

because it is full of unpleasantness, but rather to look for the building of the nation by the Divine Worker, God Himself. What else can we do if our eyes are not blind and our hearts not dead, but throw ourselves, following our judgment, along whatever ways we think will rouse in us the highest enthusiasm, so as to become one with the life of the nation, to consecrate ourselves to the working of the Great Plan? . . .

Whoso will understand these mysteries, and live in a spirit of idealism and sacrifice, shall come to discover that great wonder, which is Humanity, for the love of individual man leads to the love of the nation, and the love of the nation inevitably leads to the love of Humanity. . . .

Step by step, by the tasks which are given to him today, man can climb the great stairway to God, till he knows that he is himself the Worker and the Work, that the universe is an embodiment not only of God but of himself also, that in all time, in all space, there is One and One only, without a Second. To know God as yourself—God as the worker, God as the injurer, God as the sufferer, God as the ruler, God as the subject—it is to discover these things that men have toiled and suffered; it is to give this message that India still lives unto this day. Within the borders of this ancient Motherland, you can discover all the wonders which God has for you. . . .

—From *Theosophy as the Basic Unity of National Life*.

And when the last Great Scorer comes;
To write against your name
He'll ask not if you won or lost,
But how you played the game.

—Grantland, "New York Tribune"

The Fortune-Hunter

From DR. G. S. ARUNDALE'S Note-Book

WHAT is ever the Spirit of Youth?
The spirit of the Fortune-Hunter.
He seeks a Fortune for his body, for his emotions, for his mind, and for his dreams.

He comes whence Fortunes have lain about him, in a dream-land which is a real land.

He knows Fortunes may be had for the making.

He knows that the material for them is round about him here.

But how often does Youth make Fortunes?

How often does not Youth desolately accept a pittance and live a life of drab reconciliation to dull futility?

What, in general, are the Fortunes worth having?

Physical Fortune:

Health, or Happiness in Ill-Health, Poise.

A sense of Relative Health Values.

Emotional Fortune—Beauty:

Poise, Reverence, Goodwill, Compassion.

The Dreaming of Dreams and the Seeing of Visions.

A Sense of Relative Emotional Values.

The Power of Ascending to great Heights.

Mental Fortune—Breadth:

Poise, Understanding, Critical acuteness of Perception. A Sense of Relative Thought Values. The Power of Unfettered Exploration. Accurate weighing, choosing, interpreting.

Intuition: Fortune—Depth:

The Realization of larger Realities.

Intimations of the larger Consciousness.

The deeper Knowledge beyond Proof.

Supremely, the Fortune of Great Becoming, which, even as we move along our small ways, may be in process of conscious achievement.

"New Lamps for Old." Genius, Power, Enthusiasm, Dauntless Courage, for mediocrity and futility.

Theosophy draws in emphatic manner the curtain from the Future and shows us on our certain ways to Greatness, to Heroism, Genius, Power, Kingship.

These are inherent, and those who have the eyes to see can see in the Present the intimations of the Future. Those who have the ears to hear can hear the "finished" Symphony amidst the discordance of its becoming.

We can hasten time, or retard it.

What is the nature of the hastening process?

The Cherishing in the Present of all intimations of the Future. Cultivating appreciation of the Beautiful, of the Great, of Genius, of Heroism.

The Cult of the Future:

We can perceive the inherency of Splendour, even though embryonic, in the practically universal.

1. Appreciation of music, no less among the young than among the old.

2. Appreciation of Great Deeds.

3. Artistic Appreciation, until blunted by man's forgetfulness.

Such are the intimations, the faint dawnings, of man's real nature.

THE following story is from a foreign paper:

Snooky's just an ordinary little 2½-year-old fox terrier with no blue ribbons or noteworthy ancestry but you couldn't buy her from her mistress, 16-year-old Lois Edwards, "for all the money in the world."

Snooky saved young Lois not only from death but from what the old melodramas used to call "a fate worse than death."

Lois was alone in her parent's delicatessen store when a man entered, declaring he'd like to look the place over with a view to buying. The store had been advertised for sale so the unsuspecting girl led the man back into the living quarters.

There the man grabbed her and hissed, "Be quiet and do what I say or I'll stab you."

Terrified, Lois pleaded with him and offered him money. He accompanied the girl back to the store, where she emptied the cash register for him. Then she remembered Snooky who was tied up in a back room.

"There's more money back here," she said, leading the way to where Snooky was tied. Quickly she stooped to unleash the small dog. The man lunged at the girl—but Snooky was unleashed.

Snooky sunk her teeth into the assailant's leg. Screaming with pain he rushed for the door with Snooky hanging on like a thing possessed. On the street he managed to shake the terrier loose and leaped into his car.

But Snooky didn't even quit then. She circled the car, barking like mad

and snapping at the tyres. She was almost run over as the man drove frantically away.

ADVENTURES OF SIR TIMOTHY TOMCAT: KNIGHT-ERRANT

In the days of heroism and chivalry, there dwelt in Catengo, beyond the land of the Rising Sun, Sir Timothy Tomcat, a young and gallant knight. On him had been bestowed all the good things of the earth, but all this wealth and glory could not make him happy, for he had to be a strict, though unwilling, vegetarian due to the natural lack of mice in the land.

One evening as he paced restlessly the spacious hall of his mansion, and looked glumly at the many trophies his ancestors had brought home from the goodly sport of mousing, a fleet-footed envoy from Pussytania sought his presence. The messenger, greeting him with great respect, touched his head thrice with his tail, and said, "Noble Knight, Her Serene and Exalted Highness, Princess Tabitha of Pussytania requests your aid in defending her realm against the inroads of the black-hearted and dastardly rulers of Ratland."

Right glad was Sir Timothy. Straightway he bade the messenger return to the Princess and tell her that he, Sir Timothy, would hasten speedily to her aid.

Ere sunset the Princess from the highest tree in her kingdom, saw the march of the brave array. The fading

sunlight was reflected on the shining claws of Sir Tim and his valiant band. His gold and black tail floated triumphantly in the evening breeze, a herald of certain victory. As darkness drew on, the chosen few awaited with courage the rush of rodents. On they came in their hordes, but before they could as much as squeak, the chivalry of Catengo was on them, and in a little while nothing remained on the scene of battle—not even their tails!

The Princess of Pussytania could not do enough to express her gratitude to her gallant rescuer. As an indication of her esteem, she made him joint Prince of Pussytania and decreed that on every anniversary of this conflict, the vassal ruler of Ratland should send five mice to the Prince of his best mice for His Highness Prince Timothy Tomcat's game preserve. The happy Prince passed the rest of his days in contentment.

—SHILPATI BUCH, Age 13,
Form V of the Besant Philosophical School.

ANIMALS SHOW THE WAY

In one way, you know, animals are superior to human beings. People try to change Nature to conform to their own queer notions. Animals don't—they adapt themselves to Nature. You never saw a wilderness wrecked by animals.

Why do human beings, as soon as they move into a place, declare war on the birds, animals, fish, and wild life of all kinds? Why do they declare war on natural shrubs and flowers, the rivers and mountains, the fields and the forests? They make a mess of things by destroying the balance of Nature.

They strip the land of trees and start soil washing into the ocean. You never see animals do that. The beaver even helps Nature to keep water where it is by building innumerable dams. At the same time man, who is alleged to be far more intelligent, does just the opposite. He straightens and deepens streams so the water will get to the bigger streams more quickly and increase floods. Can you beat it?

—WALT DISNEY, to the author of
Better Homes and Gardens

A PRACTICAL COUNSEL

If you've got a thought that's happy—
Boil it down.

Make it short and crisp and snappy—
Boil it down.

When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed—
Boil it down.

Take out every surplus letter—
Boil it down.

Fewer syllables the better—
Boil it down.

Make your meaning plain. Express it
So we'll know—not merely guess it;
Then, my friend, ere you address it—
Boil it down.

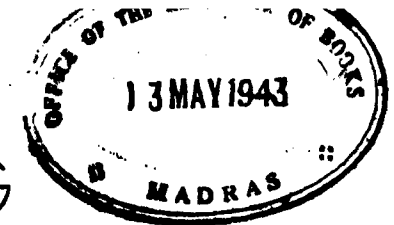
Cut out all the extra trimmings—
Boil it down.

Skim it well—then skim the skimmings—
Boil it down.

When you're sure 'twould be a sin to
Cut another sentence into,
Send it on, and we'll begin to
BOIL IT DOWN!

—Author unknown

THE YOUNG CITIZEN



Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

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The Crow's Nest

THERE is a considerable deterioration in the Indian as well as the world situation. We seem to be as far away from Peace as we were last year. So far as the Indian question is concerned, it is for India's leaders to make up their minds and come to a settlement among themselves. A United India is what we need if she is to play her rightful role in the prosecution of the war and in the final settlement of Peace. But the Indian leaders are all the time moving in a circle—statements, conferences, petitions and deputations. There is no sustained and positive effort made to establish a working unity between different groups of political workers and parties. But if the leaders have failed and cannot come out of their political ruts, young citizens of India can certainly meet together in cities and towns and villages, in their youth organisations and clubs and create a United Front among themselves. Let them be busy drafting a great Declara-

tion of Rights and Duties and let this agreed Declaration be made the nucleus of a really nationalist movement in India—a movement that draws its inspiration from India's essential realities and a movement that rallies round its banner young men and women of all castes and creeds and convictions. India needs a new leadership in all fields of life and where else can one search for this leadership except among the young citizens of this land?

WHAT ABOUT WAR AND PEACE AIMS?

Ever since the war started politicians and leaders of human thought have been placing before the world their own ideas about this struggle and the peace that must emerge out of it. We have had the Atlantic Charter and we have had President Roosevelt's Four Freedoms. The world has been inundated with war aims and peace objectives. But

do they not fall far below the conceptions of Peace and the New World that we young men and women have? It is the youth of all nations that is giving greatest sacrifices in this war. And so it is youth that must have final say in the declaration of war aims and in the enunciation of peace purposes. The world of tomorrow will be our world, and while youth is giving its very life-blood for the defeat of Totalitarian forces, we must see that youth is not side-tracked when peace terms are settled and the foundations of a New Order are laid. In order that this may not happen it is for Young Citizens throughout the world to formulate their War and Peace aims in unmistakable terms so that the world may know what we are fighting for. While India is not in an actual theatre of war, India's young citizens can and ought to give a lead to the Youth of the World in this direction. Youth of other nations is engaged in actual war; youth of India has not yet been called to the fighting forces like their comrades of other lands. And so while still there is time, let youth organisations and youth groups throughout the country bestir themselves and voice the dreams and aspirations of the Youth of the World by clearly formulating their War and Peace aims. Such a declaration at this time will bring young men and women of all nations together in closer comradeship and establish a Brotherhood of Youth as a precursor to the New World after the War.

OUR EDITOR:

During the month of March, Shrimati Rukmini Devi gave three dance recitals commencing with the one on the 7th

March under the auspices of the Mylapore Rasika Ranjani Sabha, Madras, when there was a very crowded and appreciative audience. On the following Sunday, the 14th March, she gave a recital in the beautiful Open-Air Adyar theatre when again there was a large and distinguished gathering in spite of the present transport difficulties. Thanks to the District Government authorities, Rukmini Devi was enabled once again to use her favourite theatre, the wonderful environment and the natural setting of which give an added beauty to Rukmini Devi's presentation of this ancient Indian art. This recital was followed by another private one in the Pavlova theatre on the 30th March before the Hon'ble Lady Hope and her daughters and a group of friends.

Those who have witnessed Shrimati Rukmini Devi's dance recitals know by their experience how spiritually refreshing and culturally uplifting they are. To be present at her dance recital is a unique experience in one's life, for on the wings of her graceful and exquisite movements we begin to soar into realms of eternal joy and beauty.

The close of the present term, before the approach of the summer months, has been more than usually a busy season for our editor, for there were a number of public functions at which she took part in addition to her own day to day responsibilities in Kalakshetra. She has recently been elected a Vice-President of the Madras Archaeological Society whose annual meeting she attended. Then came the annual meeting of the Madras Humanitarian League at which she presided and of this League also she has been elected

a Vice-President. The Madras Branch of the All-India Women's Conference invited her to give a talk to their members on 17th March.

As we feel sure that readers of The YOUNG CITIZEN will be interested to know of our editor's activities, we are arranging to chronicle them in this journal every month under the title: "Our Editor".

AN ANNOUNCEMENT:

Mr. M. Subramaniam who has been looking after the YOUNG CITIZEN both as Joint Editor and Manager will, we regret to announce, no longer be able

to continue his valuable services to the journal as he has to leave Adyar in connection with his private business. We very heartily thank him for all that he has done for the journal from its very inception in 1940.

From now I have the honour to assist Shrimati Rukmini Devi in this journal as Joint Editor and I am very happy to have this privilege. Shrimati Shridevi Mehta will act as Manager of the YOUNG CITIZEN. All business correspondence and inquiries should be addressed to the Manager.

ROHIT MEHTA,
Jt. Editor

ARISE, CHILDREN OF LIGHT

[This beautiful poem was composed by the great Poet, Rabindra Nath Tagore 25 years ago on the occasion of the celebration of National Education Week in India.]

The lamp is trimmed,
Comrades, bring your own fire to light it.

For the call comes again to you to join the Star Pilgrims
crossing the dark to the Shrine of Sunrise.

The day was when you went forth in your glad adventure of Light
and the Star of hope thrilled in the sky and kissed your banner.

But as the dark deepened you fell behind in the march

and slept with your lights gone out,
while your dreams grew discordant like the ominous cries of night birds.
Yet though it is dark, and the wind in the forest

is like the wails of lost souls,
has not the Breath of that prayer.

already touched your foreheads
which comes from the past, echoing from age to age:

"Lead me to Light from the dark,
from death to Everlasting Life?"

Sleepers, arise from your stupor of dim desolation

and know once more that you are the Children of Light.

The Appreciation of Indian Art

[The following are few extracts from a Talk given by Shrimati Rukmini Devi]

THE SPIRIT OF ART:

THERE may be many who have spent long periods of time in this country and yet have learnt little about India. It is possible to be so completely absorbed in one's own life that one loses entirely the spirit of India in its different aspects. It is necessary to try to know the spiritual and cultural message each country has to give.

But in this understanding it would be well not to try to compare the standards of art of other countries with those of India. Forget all ideas of comparison, as Indian art is diametrically opposed to Western art, even the standpoint being different. Indian art is subtle; in order to understand it one must forget the form and enter into the life. Artists seldom agree; what one artist may think beautiful, another may say is ugly and yet both may be great artists. The spirit and its expression matter far more than any intellectual analysis. Because India is such a very large country, one cannot say of Southern architecture that it is typical of India; there are other types of architecture also in Northern India, Hindu as well as Mohammedan.

India at present is going through a Western influence, and that too not of the best variety. There is good and bad in West, the pure and the beautiful, but there is also the distinctly evil expressed in art. All that is being done in Germany today in the persecution of the Jews, I have seen in the art galleries of the West! What an artist

really does is to take the essence from his own civilization and in some manner try to express it. Some express the fine aspect of their civilization, others the inharmonious and ugly. Each artist is a channel and this accounts for the strange mixture of the beautiful and the horrible one finds in art galleries. For years in Europe, I have seen what can be called war in art—expressing itself in ugliness which has within it an uncanny, disruptive influence.

KEYNOTE OF INDIAN ART:

The keynote of Indian art is real spirituality. One may not see this in all the expressions of Indian art, but the keynote is there. Sometimes it may be crude and vulgar in expression, but the essential background is spiritual. In my particular work I am trying to awaken modern India to a conscious knowledge of the beauty which exists in this country, because I feel that the Indians themselves have not yet realized fully enough the greatness of their art.

India has had great Teachers living in the outer world. The West through science is striving to get that which India brought into the physical world through intuition.

As in the other arts, so also in dancing, there is a Divine origin. Is it not possible to believe that the art of dancing was given to the world by a great Rishi? Details may have been added in the telling of this history; however, the background of every aspect of

60

Indian life is religion given by very great people and often handed down by equally eminent people.

THE DANCING SHIVA:

In dancing we have the idea of Nataraja, the Divine Dancer, the Teacher, the great Yogi, the Aspect of God, the Father. In Hinduism He is the Deity who brings salvation to the world not only through His meditation, but through His Dance. This is a magnificent conception. If one can identify himself with the spirit of Nataraja then he has identified himself with the pure essence of art. In the Madras museum there are one or two beautiful statues of Nataraja, the Dancing Shiva. A statue of Nataraja should naturally have a shrine for its setting, and not be placed in a museum. But on the other hand, if it were in a temple one could not get so close to it. This statue has absolute perfection not only of conception but of form. There is occult truth in every aspect of its symbology—it is not merely a piece of art. It is the idea of the creative Logos, the Fire of Creation—Nataraja is surrounded by a ring of fire.

Books on Indian music are helpful, especially if one's eyes are open to what is happening in the inner realms. The ragas, for example, express different moods and should be played at certain times in the day. From this point of view music is almost a form of Astrology. There are learned Indian musicians who understand and follow this inner aspect. I feel the dance itself is equivalent to the study of any of the Vedas, if the dancer knows the full significance of what he is doing. Then

a very definite, occult effect can be produced—as great as a puja in a temple.

ART IN DAILY LIFE:

Art is also grace in daily behaviour, in exquisite manners. It may express itself in the clothes one wears. Consider for instance the sari, a few yards of material, no pins, fasteners, buttons, and yet a practical garment has been evolved that can be draped in a thousand ways and is far more graceful than any other costume.

The Indian cooking utensils are not only practical and serve every cooking purpose, but they are also beautiful with an absolute simplicity. They would grace a drawing room as well as a kitchen. The genius of Indian life is that one finds art in every aspect of it. The potter may not be educated, but he has in his hands the feeling of art. In the old Indian life, the ordinary everyday customs of worship, behaviour, respect to elders, kindness to inferiors, all these were expressed in terms of good manners and beauty. Children before going to school for the first time would always prostrate themselves before their elders and parents to receive their blessings. The great spiritual life of ancient India is not non-existent. It is alive enough to be fanned into a great flame.

True understanding of art comes only after one has learnt to appreciate it. It is appreciation which is necessary—the lifting of oneself to a state of meditation so that one feels impersonally and wholeheartedly. Then one can penetrate deeply into the very soul of India, and having found the Soul, one understands all the arts of Indian life.

The Prophet of Islam

(On 19th March 1943 the Prophet's Day was celebrated all throughout India both by Muslims and non-Muslims as well. We are publishing here below a short life-sketch of the Prophet Muhammad. This life-sketch first appeared in YOUNG CITIZEN many years ago when it was edited by Dr. Annie Besant.)

AL AMIN:

THE Messenger of God came into the world A.D. 570, in Mecca, born into the Koreish clan. Orphaned before his birth, his mother surviving it but a few years, he grows up in his grand-father's house, a quiet, silent boy, loving, gentle, patient, beloved by all, strange blossom on that Arab stem. In early manhood, he travels over the country, outwardly a trader, but who may say what thoughts were his, as his deep eyes pierced through the vices of the people to the strength, virility, courage and possibilities of devotion in that strong Arab race. At the age of 24, his kinswoman Khadija, much his elder, for whom he was trading, found him so faithful, so frugal, so pure, so trustworthy, that she wedded him, and they—young man and older woman—lived in a marriage so perfect that it remains one of the ideal marriages of the world, lasting till she passed away, leaving him a widower at 50, after six and twenty years of happy married life. For fifteen years that life was quiet and honoured; the little children loved him, running out and clinging to him as he walked the streets; his neighbours called him Al Amin, "the trustworthy," for he was never known to break his word, gentle, kindly, helpful.

THE INNER STORMS:

But the inner life; what of that? Storms of anguish that drive him into

the desert alone, month after month, throughout those fifteen years; he flies into the silence of the sandy wastes, lies stretched upon the ground in prayer, refuted in lonely cave; bitter doubts assail him; wild questions of his own soul; what is the voice he hears? "In the Name of thy Lord, cry!" What is he to cry? Why should he cry? Illiterate, untrained, doubting, despairing. Is it not his pride, his conceit, his ambition, that send this impossible call? For fifteen years these times of agony assail him, rend him, torture him. At last comes a Night of nights, as he lies on the ground in his agony, and a light shines out in the darkness, and the Angel of the Lord is there: "Rise; thou art the Prophet of God; go forth, and cry in the name of Thy Lord." "What shall I cry?" he murmurs. Then the Angel carries him away, and tells him of the Unity of God, and the mystery of the Angels, the building of the world, and the making of man, teaches him of the work he is to do, his mission as the Prophet of God. Forth he goes and rushes home; falls on the ground, dazed and anguished; cries to his wife: "What shall I do? Who am I? What am I?" Softly and steadfastly answers the faithful wife: "Nay, thou art true and faithful, thy word is never broken; men know thy character. God does not deceive the faithful. Follow the Voice. Obey the Call." The words of the wife, the first disciple, give the touch needed by the

human heart that fails before the greatness of the mission, and He stands up, no longer merely Muhammad, but the Prophet of God, the Man who will turn the lawless Arabia into a settled state, a mighty Power; whose followers will re-light the torch of science that fell from the palsied hands of Greece and of Egypt; will found mighty Empires; and who will be moved by devotion to the Founder of their Faiths, second to none that is found in other Faiths. Among all the many creeds of men there is none that is more earnestly believed, more passionately followed, than that spoken by the mouth of the Arabian Prophet; and if the proof of belief, as Bain says, be in conduct, then watch the Muslims, and see how His word rules still the actions of their lives. Never is a Mussalman ashamed to kneel in prayer, though scoffers may be around him, and those who hate his Prophet. See how faith in Him has overcome all fear of death. Where is heroism greater than that of the African dervishes, who charged over the space swept by the Gatling guns, and died, row upon row, ere they could even reach their enemy, going to death as other men go to their bridal, for the love of their Prophet and for the Faith of Islam.

THE PERSECUTION:

As the number of his followers increased, fierce persecution broke out, and tortures horrible, unbearable almost by flesh and blood. They tear them to pieces; they thrust stakes through their living bodies, they put them on the burning sand, with faces upturned to the Arabian sun, and with heavy

rocks upon their breasts; they bid them deny their God and His Prophet. Then came out the strength of those virile natures, and they died murmuring; "Their is but one God, and Muhammad is His Prophet." They cut off the flesh of one man, bit by bit and asked: "Would not you rather that Muhammad were in your place and you at home?" "As God is my witness," he answered, "I would not be at home with wife, children and substance, if Muhammad were for that to be pierced by a single thorn."

At last the Prophet is left with only one follower in Mecca, Abu Bakr and his nephew, Ali, and he leaves the city, A.D. 622 the Hijra or Hegira, and goes to Medina, and becomes the ruler of the State, and ten years later passes away from earth leaving behind him words that can never die.

Here is a characteristic anecdote of the unperturbable calmness of the Prophet: "Sleeping one day under a palm tree, he awoke suddenly to find an enemy named Du'thur standing over him with drawn sword. "O Muhammad, who is there now to save thee?" cried the man. "God" answered Muhammad. Du'thur dropped his sword. Muhammad seized it and cried in turn: "O Du'thur who is there now to save thee?" "No one" replied Du'thur. "Then learn from me to be merciful" said Muhammad and handed him back the weapon.

In time of war, the first casualty is truth.

—BOAKE CARTER

The Foundations of a New Order

By ROHIT MEHTA

I

REVOLUTION AND RECONSTRUCTION :

THE present world-war has so completely shaken the roots of our existing civilization that men and women of all nations are clamouring for the emergence of a New World Order as a result of the tremendous sacrifices that young and old are offering today in this terrible catastrophe. Innumerable schemes of a new order are being discussed today. Big and ambitious plans for economic re-constitution of the society are being proposed. World Federation for the purposes of closer political collaboration between nations is being ardently advocated. Complete transformations in social institutions are being pleaded for. Harnessing of science to social welfare is being vigorously propounded. Every idealist wants a thorough overhauling of the present human civilization in all its various fields. 'Let us create a new environment so that human beings may live happily in future' is the slogan reverberating throughout the nations of the world. Reconstruction is the cry of the hour. Revolution has become the need of the day. Youth of all lands is seeing visions of a New World in which poverty and unemployment, religious dogmatism and political isolation, social exploitation and dictatorial tyrannies will disappear for ever and humanity will live in peace and prosperity.

But how is this to be achieved? Even after the last war of 1914-18 young men and women of Europe were disgusted with the state of things existing then. They wanted to create a New Europe where peace would reign supreme and where justice would take the place of exploitation. Youth Movements sprang up in various countries with the slogan : "Break with the past." And yet in spite of all this the world is witnessing today a cruel and ghastly war the like of which has not defiled the earth before. This has happened because although the Youth of Europe was sick with the state of affairs existing twenty five years ago, their discontent was largely emotional. They were sick of the horrible muddle that politicians and leaders had created, but yet their picture of the new Europe was not clear before their eyes. They had not formulated the principles on which to base the New Order. Here and there attempts were made in Youth Congresses to voice the sentiments of the Young World. Internationalism was accepted by Youth of all Nations as their new political creed. But still it must be admitted that their conceptions were very vague and that they had failed to understand the fundamental problem that faced humanity.

NEW WINES IN NEW BOTTLES :

The human civilization is today in a worse situation than it was twenty five

65

APRIL
1943

years ago. Humanity is today in a much more desperate condition than it was during the last war. Depression and desolation have overwhelmed human minds. Complete destruction, not merely of buildings and cities but of institutions and ideas, is all around us. We are witnessing before us a rapid dissolution of the old order. But will a New Order emerge out of this disorder? Or shall we have only old wines in new bottles? The answer to this depends upon the preparedness of the Youth of today to shoulder the responsibility that has now devolved upon it.

In order to be able to build a new world we must be quite sure as to its foundations. We can visualize the nature of the new order by studying the historical trends of the last one century and more. Social, economic and political forces of the world are as it were forcing humanity to a particular destination. During the last century science has advanced by leaps and bounds. And this tremendous advancement in science has revolutionized all our human institutions. While forces of great magnitude have been placed in our hands, human minds have still remained primitive with the result that these forces instead of being harnessed to human welfare have been used for human destruction. What is then the trend of history by studying which we can understand the transition of our human civilization from its present disorder to future happiness?

WORLD UNITY :

The one fundamental trend is towards World Unity, towards Synthesis, towards

Human Fellowship. The industrial revolution of the last century and the advancement of science have released such forces as will lead us to the realization of World Unity. But unfortunately the leaders of humanity have not understood the full implication of this trend with the result that they raise barriers and obstructions in the shape of political boundaries or economic restrictions, social distinctions or cultural embargos. Humanity presents a curious spectacle today—while science is demolishing walls of separation and isolation, politics and economics and social affairs are building new barriers dividing human beings. And thus in utter disregard to the signs of the times we find a frantic effort being made by the old civilization to perpetuate divisions and separations leading the world away from the great dream of world unity. The main issue at stake in this war is : Shall the forces of World Brotherhood and Unity triumph or shall the world go down in the darkness of separation and isolation?

For more than one century certain forces in humanity have been directing the course of human history towards World Brotherhood. And several important steps have been taken during recent times to draw humanity nearer to this destination.

STEPS TO BROTHERHOOD :

There was a time—not very long ago—when this world seemed very large and it was impossible to think in terms of the entire world. But now thanks to modern science, with steamships and aeroplanes and motor cars and other means of communications, the world in our century has become too small ! One

can easily travel from one end of the earth to the other. This has broken down barriers of physical space so far as our world is concerned. Humanity has taken one step towards World Unity—it has realized the Geographical Brotherhood of Humanity, for physical nearness of the distant parts of our globe is experienced by us as it has never been experienced before.

But with communications thus thrown open, raw materials and manufactured goods of all the nations of the world have been brought to our doorsteps. Not only that, the markets of all nations have been linked up together and so a boom or a depression in one corner of the earth affects all the other parts, no matter how distant they may be. A remarkable unity of the world has been achieved by material goods and we have become international in our personal possessions and properties. A further step has been taken towards World Unity: humanity has realized today Industrial or Commercial Brotherhood, for industrially and commercially the world has been linked up together.

A time there was when we were all shut up in our small houses or narrow caste and class distinctions. Rubbing shoulders with each other was foreign to our make-up! Human beings remained in water-tight compartments. But now with railways and tramcars, with steamships and aeroplanes and other means of transport as also large scale industries and so much of collective life added to our human civilization, social distinctions are beginning to disappear. We cannot help rubbing shoulders with each other, for some tremendous force has brought us all together breaking

down social barriers. And so a still further step is being taken towards World Unity, for Social Brotherhood revolutionizing our social relationships is being increasingly realized.

LESSONS OF THE WAR:

The last war and the present war seem to have visited humanity in order to force upon the world the need for the realization of political unity. What has been realized in the fields of commerce and industry has also to be brought into the field of practical politics. The political policies of our age cannot be confined to political boundaries set up by human beings. If we continue political barriers we upset economic and industrial activities of the world. The last war resulted in the establishment of a League of Nations. But this was a half-hearted measure and has miserably failed. This war must eventually result in closer political collaboration between the nations of the world. Already we find discussions about Federal Union, United States of the World and Council for Europe and Council for Asia. It is yet too early to decide about the details of the nature of this political collaboration. But a World Federation of States must result out of this war otherwise all these tremendous sacrifices will have been given in vain. This War will enable humanity to take one step further towards World Unity, for Political Brotherhood must emerge out of the present disorder in the field of international relations.

One of the reasons why the League of Nations failed was, that while it tried to regulate political policies, it left the economic field fundamentally

undisturbed. The great division of society into the poor and the rich continued. The leaders of the world failed to understand that unless fundamental economic changes were introduced mere political regulations would not initiate an era of peace and happiness. Though the statesmen of the world realized the need for political brotherhood, they failed to grasp the necessity for Economic Brotherhood based on an equitable distribution of wealth, so that all human beings may have necessities of life before a few have luxuries. No doubt after the last war, forces of socialism gained considerable ground but still they have not succeeded in moulding national policies to a very large extent. It seems quite certain that after this war socialism of some sort will have to be introduced in all the nations of the world which must result in breaking down the artificial barriers between the poor and the rich. Humanity will then take a step further towards World Unity establishing Economic Brotherhood in the world.

SPIRITUAL BROTHERHOOD:

But all these Brotherhoods will be of no avail unless and until there is established in the world a real Cultural and Spiritual Brotherhood of Humanity. Our civilization is so economics-and-politics-ridden today that there is no scope for cultural contacts between the nations of the world. Cultural contacts about which so much is being talked is only very superficial. But again for a real cultural contact to be established, a new conception of man will have to be understood. Human beings must meet each other not in their political or economic avocations nor just in social

relationships nor as tourists superficially interested in the destinies of nations. Human beings must meet each other as spiritual beings, for then only will World Unity be truly realized and Human Brotherhood firmly established in the world. All these various steps towards World Unity are leading us to the goal of the Spiritual Brotherhood of Humanity. Till this is done there cannot be a firm basis for World Peace, there cannot be a strong foundation of a New World Order. The Theosophical Society for the last sixty-five years and more has been emphasising the need for the recognition of this Universal Brotherhood of Humanity based on the spiritual conception of man. In fact, The Theosophical Society has been working all these years for the establishment of this New World Order. The historical trend of the world is driving humanity towards the realization of Spiritual Brotherhood of Humanity through scientific advancement and political, economic and social activities.

But how is this New Order based on Human Fellowship to be established? How can the recognition of the Spiritual and Cultural Brotherhood of Humanity be made the very foundation of the coming World Order? This is the question that must engage the minds of young men and women throughout the world, for on the solution of that question depends the destiny of the world for centuries to come.

*The Foundation of a stable society
is BROTHERHOOD*

—ANNIE BESANT

Ganga, The River Maid

FAR away, in the vast range of mountains that guard Aryavarta against invasions from the north, the great God Shiva lay asleep. Around Him rose the sky-piercing, snow-capped peaks of the mighty Himalayas; and as He slept, His tangled hair, storm-tossed, wind-driven, was played with by King Frost, and the snow-maidens and ice-maidens of His court hung ice-drops on the hairs of head and face. And Shiva slept for many a hundred years, for He was weary; and while He slept, the sun blazed down on the vast plains and slopes and valleys of His land and burned up cruelly the green herbs and glorious trees, for there were at that time no rivers to water the arid soil; and the people cried aloud to Shiva for water, and Shiva slept.

Now in the mountains there lived a great King, King Himavat, with his fair wife Mena, mother of winged Mainaka, and of a lovely maiden, whom they named Ganga. As Ganga one day wandered through her father's snowy realm, she came to a beautiful ice-cavern that she had never seen before. Long icicles hung from the glittering walls; pillars of ice held up the lofty roof; and as she stood at the mouth, peeping in timidly, a ray of sunlight flashed past her into the cavern, and painted its seven colours on point, and arch, and shaft. Ganga clapped her white hands with delight, and ran into the cavern; and there she stayed, while they searched for her high and low, and never dreamed of looking in the tangles of Shiva's hair, wherein the exquisite ice-cavern had been formed. At last Himavat and Mena went to look for her,

and chid her gently for her mischief when they found her; but when she showed them the fairy cavern they forgave her, and the three made their home there for many a year.

But one day Himavat returned from a journey, and his heart was heavy and his face sad. "What ails you, King and husband?" whispered Mena quietly, and Ganga nestled on her father's knee, and wound her soft arms round his neck. And the King spoke:

"The land suffers grievously for want of water; the crops are shrivelled, the cattle are wasting, men and women try in vain to still the moaning of their little ones. Shiva sleeps and heeds not misery, and there is no help in Gods for men."

He paused, and no word broke the silence; yet hush! surely a soft breeze whispered through the ice-cavern; from Ganga's golden hair dropped sweet water, as the ice-wreath, wherewith she had crowned herself, slowly melted round her head. Himavat looked at her and covered his face, and she whispered in his ears: "Is there no help for men?"

Then he raised his heavy eyes, tear-laden, and looked upon his child: "Aye, Ganga, there is help, but it is hard to win. If a maiden pure as ice and white as snow would leave her home, and go and dwell for ever in the sultry plains, then from her life freely given would flow life for the perishing people, and her name would be sacred and beloved by all in Aryavarta."

And Ganga knew that her great father bade her take this work on her

fair shoulders; but she turned away and hid herself in the recesses of her ice-cavern, and would not go forth. And ever the cry of the dying people went up to the sky like burnished brass, and their wail reached Ganga in her cavern; but still she would not move.

• And her father bade her go; and her mother, weeping, prayed her to give her life for men; still Ganga would not move. But one day Himavat came in, with a child dying in his arms; the soft skin was blistered with the heat, the little lips black and parched, the mouth open, the eyes fixed and glassy; and Himavat laid the child on Ganga's lap, and said: "It dies of thirst." As Ganga bent over the little face, a drop of water fell from her hair on the parched lips, and the rose-red colour flashed back into them, and the babe opened its eyes and laughed for joy. Ganga sprang to her feet:

"Aye, I will go, father, mother, I will go to save the perishing people, and to bring joy to the little ones who die for lack of water."

And the beauty of a great sacrifice came into her face, as she turned to the mouth of the ice-cavern, where she had dwelt in her innocent but selfish joy. And as she left the cavern there was a change, and the fair form melted away, and the golden-bright hair and white hands vanished, and a stream of pure soft water, with white flicks of foam, danced over a bed of golden-bright sand, and the water whispered as it ran: "I am Ganga, Ganga, and I go to bless the thirsty plains, and to carry life to those dying for my stream."

And wherever Ganga turned, flowers sprang up to welcome her, and stately

trees bowed over her waters, and fainting cattle grew strong as they stood knee-deep in her shallows, and children romped and played with her wavelets, and strong men bathed in her torrents, and fair women laved their bodies in her pools. And Ganga, the Maiden became Ganga, the Mother, giver of life and joy and fertility to the broad plains of Aryavarta.

So the life that was given became the source of life throughout the great Hindu land; and as she rolls ever towards the sea, Ganga murmurs to herself: "To give oneself for others is duty; to spread happiness around one's steps for others to gather up is truest joy."

And to this day the Hindu, dying far off from the sacred river, prays that his ashes may be thrown into Ganga's red-brown depths; and dying lips cry with their last breath: "Ganga, Ganga;" and dying eyes fix their last look on Ganga's broad pure stream.

A. B.

WHAT IS ARTISTIC?

When the thing-here-below can be offered up in praise to the thing-yonder-above, then it is artistic. When the thing of matter seems ready to float up on invisible wings to an Archetype above, then it is artistic. When what is before any one of the senses tells not only of God but also of Man, then it is artistic. When in the thing or event the Beginning reveals also the End, then it is artistic.

—C. JINARAJADASA

A Declaration of Children's Rights

(The following Declaration of Opportunities for Children was adopted by the Eighth Pan-American Child Congress held in Washington. Each country should draft such a Declaration for its children so that proper opportunities for full and free growth may be given to children all throughout the world.)

1. Opportunity for every child to grow up within loving care and affectionate discipline of family life.

To this end the following measures are essential:

(a) Every child should live in a family having an adequate standard of living and a stable economic foundation.

(b) The state should take measures to assure the economic stability of the family.

(c) It should be the concern of the State that homeless children be cared for in a suitable family environment.

(d) Only when the needs of homeless children cannot be met adequately in foster families should such children be placed in an institution.

(e) Poverty of the mother should not be a cause for complete separation from her child; welfare organisations should provide assistance to needy mothers until they can improve their economic circumstances through their own efforts.

2. Opportunity for every child to obtain the essential elements of wholesome, healthful living—good nutrition, healthful recreation and sufficient rest—and to learn to give due value to physical, emotional and intellectual development, not only from the point of view of his personal welfare, but of the welfare of those who surround him.

To the end of safeguarding the physical and mental health of the child, the following are essential:

(a) Adequate nutrition.

(b) Periodic medical and psychological supervision and medical care during illness.

(c) Expert guidance in recreation.

(d) Adequate rest.

(e) Guidance in the proper formation of the personality in all its aspects.

(f) Preparation for life in the community.

3. Opportunity for every child to discover his special abilities and to secure education and training to develop these powers—physical, mental and spiritual.

To this end it is essential:

(a) To provide appropriate education for each child in accordance with his age and mental capacity.

(b) To give vocational guidance.

(c) To make provision for adequate organization of intellectual, physical, spiritual and cultural education during the time required for the attainment of maturity and the full realization of his capacities and natural talents.

4. Opportunity for every child to develop responsibility and to learn to participate in the life of the community.

To this end the following are essential:

(a) To provide opportunities for work.

(b) To create a sense of personal responsibility under conditions appropriate to his age and capacity.

(c) To promote child labour legislation.

(d) To fix a minimum age for entrance into gainful employment.

(e) To limit the hours of work to a maximum of six hours a day.

(f) To establish compulsory registration of employed minors under 16 years of age.

5. Opportunity for every child to use creatively part of his free time in developing skills and practising activities of his choice, individual as well as social.

To this end it is necessary to foster provisions for:

(a) Suitable recreations.

(b) Leisure-time activities.

6. Opportunity for every child as a citizen to take his place in the life of the community.

To this end it is necessary:

(a) To develop the conscience of the child concerning his obligation to contribute to the progress of the community.

(b) To prepare himself for the responsibilities of citizenship so that he may realize from his early years that the rights he enjoys in a democracy are accompanied by inescapable obligations which require the unselfish and socially desirable use of those privileges.

7. Opportunity for every child to take part creatively in transforming the raw materials of human life into usefulness or beauty as:

(a) Artist or Craftsman.

(b) Worker on the soil or in mine, mill or factory.

(c) Member of organisations for community betterment.

(d) Scholar, Scientist or Spiritual leader.

The Universe Around Us

(The following article by Bruce Bliven gives a breath-taking glimpse of the universe around us. It gives us Astronomy in a nutshell. It was published in *The New Republic*. The following is the summary of that article as it appeared in *The Reader's Digest*. It will be continued in our next issue.)

SCIENCE LOOKS AT THE SKY:

MANKIND explores his physical environment in many ways; but no science produces such exaltation—and humbling—of the human spirit as astronomy. In this field tremendous progress has been recently made. As a result we know:

That the universe is almost unbelievably larger than was supposed a few years

ago. That its distant parts are rushing away into the void at tremendous speed as though scattered by some awful explosion. That our own starry heavens constitute but one of at least one billion similar star groupings stretching away into space in all directions.

There are about 6000 stars visible to the unaided eye—only half of them at any given time. Astronomers have come

to the conclusion that in our group there may be as many as 100 billion stars, some much smaller than our sun and others tremendously larger. This group which the astronomers call a Galaxy is so vast that light travelling at 186,000 miles a second needs 100,000 years to go from one side to the other!

OUR MICROSCOPIC PLANETS:

You might think of the galaxy to which our earth belongs as being like a thick watch crystal. The sun is about where the second hand would be, two-thirds of the way from the centre towards one edge. Around this sun is our planetary system, as far as we know the only such system in the universe. The Galaxy is so large and our own little planetary system so small by comparison that, if you thought of it as being the size of a watch crystal, the planets and the sun itself would be invisible, even under a microscope!

THE SPACE AND THE STARS:

Many people assume that between the stars is clean empty space. But the visible universe is filled with all sorts of debris—gas, dust, even chunks of matter. There are some gaseous clouds floating in space which themselves have a diameter of 2000 light years! The Milky way on the other hand while it includes some gaseous vapour is in the main composed of enormous numbers of faint stars so distant as to be individually invisible.

Stars themselves vary enormously in density; some of them are composed of gases so rarefied that they would seem to us like a vacuum; others are

enormously denser than our earth. There are heavenly bodies so light—and hence with such a low gravitational pull—that on one of them an active person could do a high jump several hundred feet into the air; there are others so heavy that a cubic inch of iron would weigh 100 tons!

GALAXIES UNDER CONTROL:

Beyond our own galaxy at a depth greater than the human mind can conceive are other galaxies—distant not only from us but from each other. More than 100,000 galaxies are definitely known to exist and about 500,000 are, as the astronomers say, 'under control'—that is we need only slightly improved instruments to add them to our catalogued universe. Two or three years hence the new 200-inch telescope of the Mt. Palomar Observatory should be in operation—the most expensive single mechanism ever built by man. In theory it ought to double the distance to which we can see and greatly expand the visible limits of the universe.

PULSATING AND EXPLODING STARS:

Among the stars are groups which astronomers call the Variables. They are pulsating stars which grow brighter and then dimmer again with much exactness—about as much say as Old Faithful geyser in Yellowstone National Park. Each of these stars has its own rhythm. A number pulsate in a few hours or a day; others may consume several months or a year or more.

At fairly frequent intervals some star in the heavens suddenly blazes up to

THE YOUNG CITIZEN



Incorporating
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The Crow's Nest

DANCE DRAMA

FOR some time I have been very interested in the production of some kind of Dance Drama, but because we had not enough students in Kalā-kshetra who were trained experts in Bharata Natya and who were old enough to take part in Dance Drama, I was not able to attempt it. Now that it seemed possible to begin this work, I was greatly interested in going to see a Kuravanji Nātakam which is performed every year in the Tanjore Temple. The family of my teacher, Sri Meenakshisundaram Pillay, has been for a long time responsible for its production, and many of the famous dancers of South India have taken leading parts in it. So in order to see the performance for myself, before venturing to produce it, I went to Tanjore during a very important festival in the Temple.

The story is all built around the idea of a Gipsy girl who comes and reads the palm of the heroine who is called

Mohini and tells her that she will marry the hero who usually is the Temple Deity. I think the story is originally derived from the idea of Sri Subramania who married a Gipsy girl, Valli, who was really a great Goddess born in that form. In all the Nātakas, the Hero is the Lord of the Temple and the Heroine is a very great Being who is incarnated on earth, and their marriage is enacted.

DEGRADATION OF THE DANCE

I was very disappointed in this Dance Drama, because it had many drawbacks. The first was the fact that it was very badly produced. Bhāva, a very important aspect of the dance, was unfortunately absent from the dancers' expressions. Secondly, it was unfortunate that the reign of the hero of this particular dance drama, Sarboji Maharaja, a descendant of the Maharashtra rulers of Tanjore and a patron of the arts, should have been marked by the

fact that so many songs and dances were composed about himself rather than in honour of any very great spiritual Teacher. These songs being such very intense love songs, all giving praise to himself, I could not understand how Sarboji Maharaja could have sat through these dramas. I am not at all sure that the degradation of the dance did not start about that time or even a little earlier. They say that this particular Nataka came from Tiruvāḷur, the home of the Lord Thyagesha, and that it shone wonderfully during the reign of Rajarajachola, who was one of the greatest Tamil Kings, and in whose times the arts along every line flourished so magnificently. It seems a pity that Sarboji Maharaja changed all this and made it into a personal act of worship. There are other Kuravanji Natakas which are really far more beautiful. Both from the point of view of the idea as well as language, and even from the point of view of production, the Dance Drama can be very greatly improved. So I am in hopes that I will be able to go into this and create something of my own, making it what it should be rather than what I can see it at present.

THE TEMPLE ARCHITECTURE

The Tanjore Temple is a very magnificent building, a splendid piece of architecture. But again it is very sad to see how in so many ways there are deteriorations from the artistic point of view, and, according to my view, from the spiritual aspect as well, for where the art changes, naturally the spiritual aspect must change.

To me it was a tragedy to see how these wonderful centres of ancient cul-

ture like our South Indian Temples should be spoiled by so many acts of childishness in art. In those earlier days of Rajarajachola, it was obvious how magnificent and true every detail was, both as to its spiritual life and beauty; but one can see, bit by bit, how this has changed. For example, there was a little Shrine to Mahalakshmi, the two Elephants with trunks uplifted above her head. Someone in the later period has built a little Shrine and a roof over it, completely cutting the middle portions of the elephants, so that it is not quite obvious at first sight whether the statue is that of Lakshmi at all.

Then one sees most wonderful granite sculpture covered over with plaster which here and there has broken off revealing what is beautiful underneath. The Maharashtra figures "adorning" the doorways are so out of keeping with the old South Indian type of form. When one goes further into the Shrine and into the dark passages, one can see, with the torch, paintings on the walls, again done during the Maharashtra period that are extremely crude and ugly. Here and there are visible three types of paintings evidently painted by three generations—new frescoes on top of the old. Where the top colouring has faded away, one sees forms and lines very beautiful and much in the style of the Ajanta paintings. It made me realize that India was not deficient in painting, as many people say.

Over every shrine is written in Tamil the name of the Deity. Evidently the ignorance of the Temple-goer is so obvious to the Temple authorities that such writing has become necessary. We have even forgotten our old stories

and symbology. Naturally these writings spoil the appearance of the shrine.

I do not want to go into many details, but for me combined with the glory of the Temple was the consciousness of the great tragedy that has befallen India, and this tragedy I see in so many other forms all the time. How I wish a few really devoted people could take upon themselves the task of thoroughly beautifying and improving these great Shrines, and thereby re-establishing the cultural and spiritual Centres that these Temples have been.

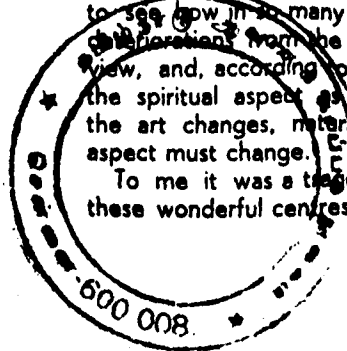
THE HOME OF SRI TYAGARAJA

After interviewing many musicians and after visiting many Temples in Tanjore, I went for a day to Thiruvayyar, one of the most famous villages of the Tanjore district, the home of Sri Tyagaraja. How wonderful it is to travel through these villages, for suddenly you are conscious that you are no more in the present age with all its westernizations and noises and crudities, but you are surrounded by rice fields and groves of trees, with a few very very simple little houses on the banks of the Kavery and you come to a realization of what far finer ideas of life the villagers and the people of old had than we of the present time.

It was in that village I visited first the big Temple which is a very famous one. It represents the Prithvilinga. There are in South India five temples devoted to the five lingas or elements. Prithvi or the earth element is represented in this Centre. The Temple was simple and beautiful, but again the tragedy of the chunam (lime) covering all the

architecture! From the main shrine I went to the Shrine of the Goddess and here again experienced another sadness, for they have built a new Temple, though they have not touched the actual Shrine itself, and its frescoes and figures are painted with the most hideous forms and with cheap colouring resembling that of sweets sold in the market. Then to my amazement I saw on the Temple pillars where there are always carvings of the Deities and stories of the particular place, figures of Hitler and German soldiers! Evidently this was done so that future generations may know during what period the Temple was built. I could not help but wish in my heart of hearts that the Temple would not last long enough to perpetuate its ugliness. Or if future generations see such samples of "art" they will only laugh at the ignorance of the present day. But in spite of all these things, I was inspired, because the spiritual influence was there. So many of the most famous composers and musicians have sung in these places and I myself had only just learned a song composed by Anaiyyar to the Temple Goddess.

From the Temple I went to the house of Sri Tyagaraja. Just as I approached the house I saw a tall thin gentleman in very orthodox dress coming out of the house and immediately I was struck by his resemblance to pictures I had seen of Tyagaraja. I mentioned to the Samskrit scholar and Purohit who was taking us round on how remarkable this resemblance was, and he replied that it is a well-known fact that this gentleman is the grandson of the brother of Sri Tyagaraja who himself had no sons. I was then introduced to him and we



went into the home of Tyagaraja where they lighted camphor before the picture of Sri Rama, in front of which all these great and wonderful songs were composed by him. It was an experience which will always live in my memory. From there we went to the Samadhi of Tyagaraja which was built by a well-known musician who is deeply devoted to him. This was also very wonderful to visit. There was in the shrine an image of Tyagaraja, and I could not help wishing that only if they had commissioned Kalākshetra to make a more life-like and beautiful statue than the one that was there. It did not do him justice. Every year in front of this Shrine there takes place a gathering of musicians. Thousands of poor people are fed and every musician sings, even if only a song or two of the compositions of the Saint. I was so thankful that still in this village there was silence with no radios or cinemas, though I hear rumours that people are trying to introduce these. Surely the peace of the place will be gone when they come.

NEED FOR NEW LIFE

After Thiruvayyar we came back to Tanjore to see a Temple where there was reported to be a collection of wonderful bronzes. My brother and I eagerly looked forward to this visit. We had been told that in the past so many images had been taken away by people and sold to rich collectors, that now the sale of these bronzes had been prohibited. I was glad to hear the news,

but after seeing the bronzes, I must say they are prohibiting the sale of only that which can be sold without loss to the Temple, for amongst the entire collection there was not even one good image. All the fine images must have already disappeared.

How I wish the day would come when a real campaign for the re-establishing of all that is beautiful and wonderful in the Temples could be undertaken. Spiritually they still remain great Centres, but people's minds have changed. I was told when I was in Thiruvayyar by the Purohit who accompanied me that even with free teaching and boarding and lodging, he finds it almost impossible to get pupils who will go in for the study of Samskrit, Vedic chanting, etc. In the olden days great Kings gave endowments for the establishment of such schools. Some of the endowments remain, but the pupils do not come. I can see a day when it will be impossible to obtain priests for chanting. The answer may be that if priestcraft changes, these can be re-established. At the present time everything is moving in a vicious circle in India. But whatever the facts may be, we must change these conditions. I wish all the devotees of art and culture and of Spiritual Centres would come together to give new life and fire to Indian Temples and thus hasten the rebuilding of India.

Rukmini Devi

China and India

ON 7th April 1943, Adyar had the great pleasure of welcoming the Chinese Educational and Cultural Mission. The members of the Mission spent two very busy hours in this great International Centre, not only of Theosophy but of Education and Culture as well. Kalākshetra had organised a small but very beautiful exhibition of Indian articles—saris, shawls, Indian musical instruments, paintings and a few bronze images. There was a short Art programme arranged by Kalākshetra in the Pavlova Theatre, Adyar, in honour of this Mission. The programme consisted of a folk-dance by the students of Kalākshetra and Bharata Natya dances by Shrimati A. Sarada and Shrimati S. Radha. Shrimati Rukmini Devi also gave a few items of the Bharata Natya dance, and it is needless to say that the members of the Mission were thrilled by these beautiful presentations of India's unique art.

Shrimati Rukmini Devi then welcomed the members of the Chinese Mission on behalf of the Madras branch of the Sino-Indian Cultural Society of which she is the President. In the course of her address she said, "I am very happy indeed to welcome you here. For a very long time The Theosophical Society has been promoting international Brotherhood and Understanding. I think that in the West, The Theosophical Society was the first to spread a knowledge of the Eastern philosophy and of the spiritual ideals of life.

"I have this Art Centre—Kalākshetra—to emphasise that Art and Culture are the only effective means of promoting international Brotherhood. There can never be the breaking down of international barriers until beauty of form is inspired by beauty of spirit. Both China and India have been foremost in beauty of form and spirit and it is because of that, that I have started a branch of the Sino-Indian Cultural Society here. I am happy to welcome you here on behalf of this Society. I hope we shall be able to build this society into such a great organisation that not only shall it look back upon bygone ages of international fellowship between these two countries, but also look forward to a future even greater than the splendid past. We are great admirers of all that is great and wonderful in China, and our greatest wish and prayer is that China shall come into perfect peace and happiness not only for herself but for the whole world. We wish you to convey our respects and good wishes to those two great people of your country, Marshal and Madame Chiang Kai-Shek."

This happy occasion indeed reminded one and all of the close comradeship that has existed between the two great countries of the East—India and China—from time immemorial. India and China have been friends since the dawn of history and in future they must remain still closer together to provide the spiritual

foundation for human civilizations yet to come.

Shrimati Rukmini Devi then presented them an address inscribed in a beautiful and artistic palm-leaf form. It was signed by Dr. G. S. Arundale as President of The Theosophical Society and Shrimati Rukmini Devi as President of the Sino-Indian Cultural Society, Kalakshetra, Adyar. The address reads thus:

"Dear Friends,

We most happily welcome you to this great centre of International Brotherhood, from which for over sixty years have originated activities profoundly affecting national and international life throughout the world. From the days of Helena Petrovna Blavatsky and her co-worker, Henry Steele Olcott, followed by their illustrious successor Annie Besant, The Theosophical Society has given great impetus to every movement for the regeneration, particularly of India's ancient glories. Every cause, such as the education of the poor, the education of woman to take her rightful place in national life, the awakening of India's national consciousness and the revival of the true understanding of all the great religions of India, for all these and for the nurturing of many other causes, Adyar has been and remains a great Home.

"The most recent of these activities, inspired by this Centre, is Kalakshetra—literally, Sacred abode of the Arts—with its two Objects: To emphasize the essential unity of all true Art, and to work for the recognition of the Arts as vital to individual, national, religious and international growth, established in order to help renew in India her great achieve-

ments of culture and learning in the light of her spirituality which alone can unify all nations and peoples.

"It was the common origin of the great cultures of our olden days which drew India and China into a close brotherhood. May we venture to say that the greatest common message both of India and of China is that even the smallest things of life are expressions of the Divine Beauty? All the more do we give you specially hearty welcome today, remembering the close ties that unite our peoples and cause us to look forward to a still nobler future. The India that you see today is far different from that described by your illustrious forefathers. Despite the inevitable fact that India has greatly changed, we know that the spirit of ancient India still dwells in the hearts of her people and in her sacred soil. And it is our fervent hope that the outcome of the War will be a magnificent renaissance of this age-old spirit in both countries.

"It is to fulfil this ideal that we have started in Kalakshetra a branch of the Sino-Indian Cultural Society established at Shantiniketan some years ago by the great poet, Rabindranath Tagore.

"Finally, may we express not only for ourselves, but we feel for the whole of India, our deep admiration for your heroic people and for those two great leaders, Marshal and Madame Chiang Kai-shek? May we ask you to be good enough to convey to both of them our profound homage?

"Our prayer is that China may soon be restored to peace and happiness not only for her own sake but for the future comradeship of all nations for which ideal she has sacrificed herself."

What is National Education

By ANNIE BESANT

FOREIGN INFLUENCES

NOTHING can more swiftly emasculate national life, nothing can more surely weaken National character, than allowing the education of the young to be controlled by foreign influences, to be dominated by foreign ideals. From 1896 onwards I have ventured to urge on the Indian people that the education which was given to their sons was de-nationalising and de-spiritualizing. Foreign habits, foreign customs, foreign dress, foreign ways are all enforced in a foreign language, with, in missionary schools, a foreign religion to boot, sterilizing the boy's heart and de-spiritualizing his whole nature.

What must our National education be? It must be controlled by Indians, shaped by Indians, carried on by Indians. It must hold up Indian ideals of devotion, wisdom and morality, and must be permeated by the Indian religious spirit rather than fed on the letter of the creeds. That spirit is spacious, tolerant, all-embracing and recognises that man goes to God along many roads and that all the Prophets come from Him.

National education must live in an atmosphere of proud and glowing patriotism, and this atmosphere must be kept sweet, fresh and bracing, by the study of Indian literature, Indian history, Indian triumphs in science, in art, in politics, in war, in colonization, in manufactures, in trade, in commerce. The Arthashastra must be studied as well as

the Dharmashastra, science and politics as well as religion.

THE HOME AND THE SCHOOL

National education must not be separated from the Home of the Nation. The ideals, the interests, the principles, the emotions of the one must be those of the other. For the Nation is built out of the families, and the present opposition between the Home and the School must cease. The teachers in the school and the college must work in harmony with the teachers in the Home.

National education must meet the national temperament at every point, and develop the national character. India is not to become lesser—nor even a greater—England, but to evolve into a mightier India. British ideals are good for Britain, but it is India's ideals that are good for India. We do not want echoes nor monotones; we want a choral melody of Nations mirroring the varied qualities of nature and of God. Shall nature show but a single colour, and trees, and flowers, and mountains and the sky, wear but a single hue? Harmonious variety and not monotony is the mark of perfection.

Away with all apologies for India, with all deprecatory explanations of Indian ways and customs and traditions. India is herself and needs not to be justified; for verily God has evolved no greater, no more exquisite nationality than India's among all the broken reflections of His own Perfect Beauty.

War for Freedom

WAR OF PRINCIPLES

PEARL S. BUCK, a well-known American writer, in the course of a very forceful speech (published in the New Republic) on the present War, delivered at the dinner of Nobel Prize Winners, criticizes the war aims of the United Nations. She rightly says that a mere military victory over the Axis is not going to remove the causes that generated this war. It is the winning of Freedom for all the peoples of the world that must constitute the driving power of the war effort of the United Nations. Britain thinks of this war in terms of Europe and of saving the Christian civilization. It is doubtful whether America regards this war as a great revolutionary force, the outcome of which will mean a complete reorganisation of her political, economic and social institutions. She believes she will be able to go back to her pre-war existence and live as she has lived all these years as if war were just a minor incident in the affairs of humanity. Pearl Buck thinks another war will be necessary for she does not visualize the winning of freedom for all the nations of the world as a result of the present struggle. The War has not gone beyond the military phase—it has not become a war of principles, a war of ideologies. A powerful world-consciousness has not yet dawned upon the minds of the leaders of the war, whether military or political, for it is still the "nation" that continues to remain a "unit" in the present world struggle. Unless the barriers of nation and race are broken down, unless China and

India are given their honoured places in the comity of nations, war germs must continue eating into the body politic of the world. She rightly observes:

"The danger is that this war will cease to be a war for freedom and become merely a war against the Axis. All of Asia now knows and acknowledges, and so must we if we are honest, that the principles of human equality and human freedom may have nothing to do with our victory in this war. Certainly the peoples of Asia are now coming to believe that for them our victory will have nothing to do with freedom and equality.

INDIA'S HUNGRY MILLIONS

"And who can give them any other hope? One hears everywhere of plans for a reconstructed Europe, of plans for feeding Europe's hungry millions, of health measures for Europe's sick and wounded. But who hears anywhere of feeding India's hungry millions, hungry not only in the brief years of this war, but always hungry? Eighty percent of India's people do not know and never have known what it is to be fed adequately. Yet there are no plans made for feeding them. Medical care is even more inadequate, in Asia always has been, but who plans for that? There are no plans, there never were any plans. A medical watchguard is kept at the gates of the East in Egypt in the Mideast and at the Western ports, lest the dreaded diseases of Asia creep into our countries, into the beloved Europe, but who cared how many of the peoples of the East suffered and died?"

We read the speeches of the political leaders of England and America, but we feel disappointed for that larger vision of world fellowship is sadly absent in one and all of them. China unfurled the banner of revolt against the Axis powers more than five years ago when Britain and America did not realize the dangers of totalitarian domination. Britain believed in the policy of appeasement and America did not feel it necessary to meddle in "other peoples' business." China's war was not the business of western nations! Now when the nemesis is upon them, China is beginning to find a respectable place among the western nations. But still it is doubtful whether China will have any substantial voice at the Peace Conference. And India—she is only a part of the United Kingdom and hence cannot aspire to have any independent position in the assembly of nations! For British and American politicians this war is obviously a war to save European civilization. According to them the world domination after the war must be either of Britain or of America. Russia and China will be given some place in view of the fact that they have given sacrifices in this war. And India will get whatever Britain chooses to give her. We wish leaders of western democracies will ponder over the following very wise words of Pearl S. Buck:

ROOTS OF CIVILIZATION

"The war has been limited still further. It is now not even a war to save civilization. It is only a war to save European civilization. For we of the West never seem able to realize that in the East there are civilizations far

older and as great if not greater than Europe's civilization. Shall those not be saved? It was out of the Mideast that Europe's civilization was once reborn. It will be out of the Far East, out of India and out of China, that our own civilization will be reborn. When we talk of saving only Europe we save a partial thing, a secondary thing. The civilization of Europe has never been integrated, ordered civilization. Because of this Europe has been the breeding place of wars, and will continue to be.

"The roots of human civilization are in Asia, not in Europe. It is in Asia that people have learned the ways of living together that bring peace and not continual war. It is in Asia that people believe in and practise the laws of individual and collective freedom upon which alone peace can be built. The only warlike people there are the Japanese, whose civilization, like that of Europe, is a derivative secondary thing."

UNIFORM OF DOCILITY

The younger generation of the United Nations realizes today the danger of this war being lost on the planes of principles though won so far as military forces are concerned. The Axis Powers will no doubt be defeated—but is that all? Are young men of the world to be led into still another war, the war between the East and the West, the "colour war" against which Dr. Besant pleaded so strongly for many a year? Should not the present war be expanded into a great crusade for the Freedom of all nations, for the happiness of all the peoples of the world and for the realization of the great dream of

Human Fellowship? Truly does Pearl Buck voice the demands of young citizens throughout the world when she says:

"I conceive it is our duty as citizens of democracy and as human beings not to be content today merely to put on uniform, either the uniform of army or navy upon our bodies, or the uniform of docility upon our minds, or of expediency upon our hearts. Now as never before in the history of the world

we who believe in liberty of the mind and freedom of the body must speak, again and again, regardless of the danger to ourselves. If we do not make this war into a war for freedom, we shall lose freedom, without which life is worthless. If freedom must be lost, then let us lose it boldly, still speaking what we know to be true and not in the timidity of silence. For us, words are weapons."

—R.M.

The Expanding Universe

(The first part of the following article appeared in the April number of the YOUNG CITIZEN, pp. 71-72. It is written by Bruce Bliven and is reproduced here from *The Reader's Digest*.)

UNIVERSALITY OF MATTER

SOME of the most wonderful developments in astronomy have come through the device which, in its simplest form, is a familiar house-hold toy. When you place a prism on a window sill in bright sunshine it will reflect a series of rainbowlike colours upon the wall. They appear always in the same order, ranging from violet to red. Each colour is represented by light waves of a different length, and the prism sorts them out according to this difference.

Various natural elements also give off radiation at different wavelengths; and it is possible, through the spectroscope to determine what chemical elements are represented in any given source of light. By this means astronomers can tell us with confidence that most of the

92 fundamental elements that appear on our earth are found throughout all matter everywhere. In some cases the existence of an element has been discovered among the stars before it was found on earth. Helium, for example, was first found in the sun.

Spectroscopic analysis has enabled scientists to ascertain the temperature of even the distant stars—because the radiation given off by a glowing body varies as the temperature rises. It begins with a reddish colour and goes on through yellow and white to blue—thus duplicating roughly the arrangement of colours in the spectrum. The sun has a surface temperature of about 6000 degrees centigrade, or 10,800 degrees Fahrenheit. Its internal temperature may be as high as 40 million degrees centigrade!

AN EXPLOSION IN THE SUN

When a great star explodes at a distance of a few quintillion miles, it means nothing to us except a spectacle in the heavens. If however such a thing took place on our own sun only 93 million miles away it would be the ultimate catastrophe to man and to all his works. When the first wave of heat and radiation from the sun reached us (in about 8.5 minutes) every living thing, in the air, on the earth or in the sea would be instantly destroyed. The entire surface of our globe would be burned to a crisp so quickly that we should never know what hit us. What is the likelihood that such a thing will take place?

To give the most alarming statement first: it is quite possible that our sun has already exploded, or will explode, at least once during its existence. An explosion in our sun would just be an ordinary affair of the kind called a nova; it would not be the overwhelming starburst that the astronomers describe as a super-nova.

To be sure, it would not need an explosion in the sun to destroy all life on the earth. A change in the sun's radiation of as little as one percent in either direction would probably suffice. Long before the sun has come to the end of its existence this will have taken place. Eventually it will become cold enough to make life on earth impossible even though it will continue to be luminous for many millions of years thereafter.

THE AGE OF THE SUN

In thinking the danger that developments in our sun may destroy the earth in a few minutes or hours, you may be

comforted by the realization that the sun and the planets are quite young as stellar bodies go. The planets are not much older than three billion years and some astronomers consider that the sun may be about the same age. At a wild guess the average life-time of an ordinary middle-class star like the sun may be something like 12 billion years, so that ours should have nine or ten billion years to go! Translated into human terms the sun may be about as mature as a 12-year-old boy!

THE COLOSSAL ENERGY OF THE SUN

The energy which the sun radiates goes in every direction, and only a minute part of it falls on the earth. Even so it represents approximately five million horse power per square mile per day! The sun gives us as much energy every minute as mankind utilizes in a year! At present we use this energy indirectly and it is our only source of power. Coal represents the chemical action of the sun on green plants many thousands of years ago. Water power results from the effects of the sun's rays in creating vapour and subsequent rain. Even wind-mills operate because of air currents set in motion by the different heating effects of the sun in different places. Some day through chemistry or through some type of solar motor we shall harness this titanic source of energy more directly. Already Dr. C. G. Abbot of the Smithsonian Institution has worked out an engine, surprisingly efficient, in which sun's rays are concentrated through mirrors on a tube of water to create steam.

THE EXPANDING UNIVERSE

Perhaps the most exciting development in the whole history of astronomy is known as the Red Shift. This form of spectrum analysis is rather difficult to understand but not difficult to use. When a luminous star which is receding is viewed through the spectroscope the main impact of its light rays is shifted towards the red end of the spectrum. Under a complicated astronomical procedure scientists are able to determine the distance, velocity and mass of the stars. When we study the distant galaxies we find this amazing condition: that these galaxies seem to be receding from us, rushing away into space, at one enormous velocity ranging up to 14,000 miles per second. More-

over, the farther away the galaxies are, the greater the speed at which they are travelling! This is the startling concept of the "expanding universe" that has come to the forefront in recent years.

The whole universe with its unthinkable number of stars of all sizes, expanding in all directions like the fragments of a shell that explodes in midair is a breath-taking image to visualize. But even more breath-taking it seems to me is the vision of the puny human animal—living on a fragment of a minor star in an odd corner of a galaxy that is just like a billion others—an animal which dares to raise its eyes to the uttermost boundaries of space to challenge and to conquer the secret of the universe.

A True Gentleman

THE true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast; all clashing of opinion, or collision of feeling, all restraint or suspicion, or gloom or resentment, his great concern being to make every one feel at ease and at home. He has his eyes on all his company; he is tender toward the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking, he guards against unsocialable allusions, or topics which may irritate; he is seldom prominent in conversation and never wearisome.

He makes light of favours, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself

by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him.

He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp saying for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage that we should ever conduct ourselves towards our enemy as if he were one day to become our friend.

He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice.

He is patient, forbearing and resigned on philosophical principles; he submits

to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny.

If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of

better, though less educated minds.

He may be right or wrong in his opinions, but he is too clearheaded to be unjust; he is as simple as he is forcible, and as brief as he is decisive.

Cardinal Newman

NOT FROM US!

Three monkeys dining once in a cocoanut tree

Were discussing some things that they heard true to be.

"What do you think? Now, listen you two;

Here monkeys, is something that cannot be true,

"That humans descend from our noble race!

Why, it's shocking—a terrible disgrace.

Whoever heard of a monkey deserting his wife

Leaving a baby to starve and ruin its life?

"And have you ever known of a mother monk

To leave her darling with strangers to bunk?

Their babies are handed from one to another

And some scarcely know the love of a mother.

"And I've never known a monkey so selfish to be

As to build a fence around a cocoanut tree

So other monkeys can't get a wee taste

But would let all the cocoanuts there go to waste.

"Why, if I'd put a fence around this cocoanut tree,

Starvation would force you to steal from me.

And here is another thing a monkey won't do:

Seek a cocktail parlour and get on a stew.

"Carouse and go on a whoopee disgracing his life

Then reel madly home and beat up his wife.

They call this all pleasure and make a big fuss—

They've descended from something, but not from us!"

(ANON)

(From *The Canadian Theosophist*)

The world is a looking glass, and gives back to every man the reflection of his own face. Frown at it, and it in turn will look sourly upon you; laugh at it, and with it, and it is a jolly kind companion.

W. M. THACKERAY

this country for a long time but with the inception of the Madras Labour Union, a really organised Labour movement took its birth in India. During the early years of the Union, Dr. Besant gave her wise and experienced leadership to the cause of the Madras Labour Union and the silver jubilee celebration meeting paid high tributes to Dr. Besant, Dr. Arundale and Mr. Wadia for their services to this Union. We take this opportunity of felicitating this Union—the first in India—and we wish it all success in its future career. The cause of Labour in India needs enthusiastic and constant support from all lovers of India. No doubt labour conditions in India have improved considerably, still much has yet to be achieved. Compared to the conditions of labour in western countries, Indian labour is in a very poor plight. His poverty, the horrible slum areas in which he lives, enormous unemployment in the country which keeps his market value to the lowest point, the absence of any standard for minimum wages, lack of facilities for technical education, absence of all recreational facilities, an absolute indifference of the state and the employers to his and his children's education, a meagre state protection against the vagaries of the employers,—these and many others are the issues on which the Indian labourer has to fight and obtain his rights. The condition of labour in the Indian states is even worse. India has yet to produce a powerful Trade Union movement. Ratification of a few Geneva conventions is not going to solve the social and the economic problem of Indian labour. A

sustained effort to build up a strong Trade Union movement, keeping entirely aloof from exploiting labour discontent for political purposes, seems to be the only way to improve the lot of Indian labour. Labour must assume its rightful place in the reconstructed world and when Charters of Liberties are framed by different nations for their citizens, there must be given a full recognition to the rights and the privileges of their labouring populations so that they may be freed from their economic and social slavery. A civilization half-free and half-slave cannot continue without developing germs of wars and revolutions.

—Jt. Ed.

WHERE DO WE STAND?

Let us in all things and everywhere
stand on the side of
Brotherhood and goodwill as against all
forms of hatred.

Let us in all things and everywhere
stand on the side of
Compassion as against all forms of
cruelty.

Let us in all things and everywhere
stand on the side of
Justice as against all forms of op-
pression.

Let us in all things and everywhere
stand on the side of
Understanding against all forms of ignor-
ance.

Let us in all things and everywhere
stand on the side of
Beauty as against all forms of ugliness.

GEORGE S. ARUNDALE

THE YOUNG CITIZEN

Incorporating
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The Crow's Nest

HELP INDIA'S VILLAGES

THERE has always been poverty in India for years and years and many pioneers have tried to work for the cause of the poor people. But unfortunately famine is necessary before others realize the suffering of the poor and today, every magazine, every newspaper, is conscious of this suffering. Where is it going to end? But, still more, what are we going to do?

I feel that all politics, all differences of opinion can wait for settlement, but there is no greater service that a young citizen can do today than to help in India's villages.

There is no doubt that bad organization and red tape makes it difficult for those who want to work, but still there is much that we can do. In Adyar I am trying my best to gather people together for village and animal welfare work. We have about sixteen villages (some ten thousand people) which is our area for help. These poor people

have the advantage of whatever aid can be given from The Theosophical Society, such as a dispensary, child welfare centre, village group workers, who investigate the problems of the poor and try to collect clothes for those in need, and subscriptions to pay for milk for some of the children who are dying of starvation, and who try to collect rice to distribute to these poor people. And still more there are those who find out employment for those who are in need. But in spite of all the efforts we make, we are unable to cope with the dire necessities of the people.

This leads us to think: What about those villages where they do not have even this help? Can that starvation be worse than this?

THE WORDS OF DR. BESANT

What is most sad is that in this time of need there should be Indians themselves who hoard grains, who try to profiteer by buying up cotton. Now

CHINA'S EDUCATIONAL DRIVE

CHINA is in the midst of a terrible war for the last five years and she has practically been fighting all alone against the superior military equipment of Japan. But her wonderful heroism is not merely on the battlefield, it is on her 'home front' as well. She has decided to liquidate mass illiteracy by the end of 1944. For the last five years China's leaders have been developing a comprehensive plan of education. There are more schools, colleges and universities in China today than there were before the war. "Education and more education for the growing generation during the war" is the slogan given by the Generalissimo to the Chinese peoples. When coastal areas were attacked, students and teachers went into the interior parts of China and without waiting for school buildings to spring up they carried on the educational work. Students and teachers do without usual amenities of food, dress and lodgings—such is the fervour for learning in that great land. The Chinese Government is giving to primary education as much attention as they give to direct war efforts. No student in these war times is asked to pay any fee for his education from the Kindergarten to the University stage. Government in many cases are paying stipends to these students for they are eager that the light of learning should not be extinguished even though they may be engaged in the fiercest battle with the enemy. China has developed a Five Year Plan for liquidating mass

illiteracy by the end of 1944. This literacy drive does not merely mean teaching the masses how to read and write but also how to live more hygienically and also how to become more useful citizens of the country. This plan includes programmes for the cultivation of a reformed civic sense among the masses. For every three villages in China there is a school for this purpose with a Central School for each district. In spite of the terrible war conditions existing in China for the last five years, the work in these schools is proceeding according to a plan and by the end of the next year China's adults and children will find themselves literate, able to read and write and able to usefully participate in the life of the nation.

While she fights she is preparing for her future also. Educational reconstruction is proceeding side by side with the production of armaments. India is not yet in the thick of the war and yet all her nation-building activities are well-nigh suspended. China has a leadership that understands the needs of the country, not only the present but also the future. China has a National Government that is dedicated to the task of reconstructing the country. India lacks farsighted leadership and she does not possess a National Government. But the question is: Is India really awake? Do India's young citizens know what India's requirements are? Is India ready with her plans for political, economic, educational and cultural reconstruction of the land? Here is a splendid example of China before us. Let India's 'home

front' be organised and that too as quickly as possible.

* * *

THE BESANT THEOSOPHICAL SCHOOL

The Besant Theosophical School, Adyar, celebrated a parents' day on 8th April 1943 on its beautiful grounds, under the presidentship of Mr. S. V. Ramamurti, Advisor to H.E. the Governor of Madras. The programme consisted of folk-dances, items of Bharata Natya, little plays etc. in which students of the school participated. It was a very happy function and one and all enjoyed it. The School had also organised a fine and a very instructive exhibition of arts and crafts and educational materials. It was indeed a great exhibition full of instruction to all lovers of education. In the Besant Theosophical School are unique Montessori materials nowhere to be found in any school in India, for Dr. Montessori has been applying her principles to higher classes of the school and this is an experiment introduced for the first time in this school and that too under her guidance. These charts and materials need careful study if one is to probe into the mysteries of new education initiated by this great educationist of our age. The School deserves to be highly congratulated for this very instructive educational exhibition.

The report of the school shows the progress of the institution in spite of the difficult times through which it had to pass. The printed report deserves to be carefully perused by heads of educational institutions all throughout the

country. It is not just a stereotyped report published for the benefit of the donors. It is a report which shows what are the principles underlying this institution. It shows what the school has done during the year for the Physical, Emotional, Mental and Religious or Spiritual education of the children. Space forbids us to review this report in any detail. The School has been following this four-fold policy of education laid down by Dr. Besant. We take this opportunity of congratulating its Headmaster, Mr. K. Sankara Menon for the fine work that has been achieved in the School. Mr. Sankara Menon is one of the finest teachers and any student in the school can approach him with any difficulty for he commands love and confidence of each and every student in the school; and love is the greatest qualification a teacher must possess. The Besant Theosophical School is an institution that should receive most enthusiastic support from all parts of India for here are new citizens being trained.

* * *

THE MADRAS LABOUR UNION

On the 14th April, the Madras Labour Union celebrated its silver jubilee under the presidentship of Dr. G. S. Arundale. The Madras Labour Union was the first Labour Union to be established in India. It was by the strenuous efforts of Mr. B. P. Wadia that the Union was started and he continued to guide its activities as President for two years. Dr. Arundale was the President of the Union from 1924 to 1926. Unorganised labour movement has been in existence in

perhaps in a very short time hardly any clothes will be available. I am trying to see if I can produce some cheap cotton goods in Kalākshetra Weaving Centre with which I can help the poor people without any profit.

Can I ever forget the last, the dying words of Dr. Besant who was always the friend of the poor? Even in her sleep she would speak to me and others and say, "Will you look after the poor people?" There is no doubt that her heart was filled with pity. It has ever been the tradition of The Theosophical Society and its leaders, from Madame Blavatsky on, to give all and trust in God for their own personal future. This tradition continues. But is giving which, after all, must have its limitation going to solve the problem? Yet my advice to those who have not yet formed the habit of giving must be to start now.

Selfless service, it is the complete abandonment to the cause of the country where such an economic system as we have now shall no longer exist which will solve our problems.

ANIMAL SUFFERING

It is all a vicious circle, for the suffering of the poor now means also the suffering of the animals. Hundreds and thousands of cows and other animals are being sold for food. Very soon there will be few animals left, either for milk or even for food. Perhaps they will encroach upon the vegetables, and where is India going to be?

We may not be able all at once to change the economic situation, but cannot the well-to-do and the fairly

well-to-do together start village and animal welfare groups and take under their protection a certain number of villages? At least, let us share and give what we can.

Some people wait for conditions to improve, but when people are suffering today the waiting is not going to be of much use. May I appeal to the young people, irrespective of political or other opinions to come together for this work?

There should be only one law for patriotism: *True love for our country and compassion for all who suffer.* If this were the motto of youth, there would be room for varieties of opinion and also for common work.

If there are any young people who are interested in this work and would like to write to me, I may be able to supply some information in the light of whatever experience I have here.

THE BANNER OF FRIENDSHIP AND SERVICE

I do not feel that I am a politician in the sense of its technicalities, but I consider that the spirit of non-cooperation exists in every field. I know definitely it exists in the field of art, because I myself work under the most difficult conditions. Is there not room in India for a magnificent youth movement where every young person who is tired of shouting slogans, who is tired of pouring out his energy ceaselessly for a political party, might come under this banner, the Banner of Friendship and Service?

I cannot help feeling that the youth of this country is ready for such service, is ready for such a message. Perhaps

people will not agree with me, but, on principle, just because everything has failed in India, let us say to all our present leaders, "Retire and let us see whether new blood will solve the problem." Perhaps a new point of view is needed and a freshness of leadership. Let us give credit to every leader in India for selfless service, but the fact is obvious that so far he has failed, and there may be yet another way which he is unable to find.

LET YOUTH BE DARING!

So why should not youth be daring and adventurous and try something different?

These are just my thoughts. And I must express my thoughts, for sometimes to watch the sorrow of the world without being able to do anything becomes almost a veritable torture.

Rukmini Devi.

Shri Ramanujacharya

By C. JINARAJADASA

THE TEACHING OF THE UPANISHADS

IN India, next to Shri Krishna, who proclaimed the Path of Devotion, Shri Ramanuja holds a unique position among his brother philosophers. When we realize that the gentle Jesus of Palestine, after a life as Apollonius of Tyana later took birth in South India about the twelfth century as Ramanuja, we can account for the intensely devotional trend of his philosophy. Indeed, as we study his life and work we can see that he took birth there for the special purpose of reviving the idea of Bhakti that was being lost in Indian thought.

Somewhere about the seventh or eighth century after Christ, there arose in India an intellectual giant, Shri Shankaracharya. He developed the ancient teachings of the Upanishads in one special direction in a series of brilliant commentaries, and he is recognized to-

day as the boldest exponent of one aspect of the Vedanta.

The old philosophers in the Upanishads revealed the existence of the Absolute, which they termed Brahman. Brahman was called That, and could only be defined by negatives, for every attribute the human mind could predicate of That fell short of the Reality. It was "Brahman-without-attributes," Nirguna Brahman. But these same philosophers also proclaimed That to be at the time Saguna Brahman, "Brahman-with-attributes." In this latter aspect That became Ishwara, the Creator, Who then as God the Unity entered upon a work of evolution as God the Trinity, Brahman as the Absolute was out of time and causality; but Brahman too was God, our God the Father, and we were all His children. The human soul, Jivatman, was one with Paramatman, the Oversoul; by study, austerity, by devotion, the veil of illusion could be

cast aside and we could "become Brahman", and the dewdrop slips into the shining sea.

But was then our individuality as a drop lost forever? This point was left obscure in the Upanishads, though the trend of the teaching was to show that in the "fourth state" or Nirvana only the limitations of individuality fell away, and the existence of the individual thenceforth could only be described in negatives, as transcending and different from any phase of life we have so far known from our experiences.

THE HIGHER PATH

Shankaracharya took up the Upanishad teaching and developed one aspect of it to its logical conclusion, a transcendental idealism that seemed annihilation. He asserted that Brahman-without-attributes was the "higher" Brahman, and Brahman-with-attributes the "lower". The individual soul might for lives tread the "lower path," worshipping Ishwara, the Personal God and Creator, getting as reward for virtue and devotion long ages in the heaven-world; but then after Heaven would come reincarnation, more worship, more heaven, another re-birth and so on life after life. This was the lower path; the higher path was to rise beyond the illusion of matter and realize what we are: Brahman-without-attributes. And when we succeeded and realized this "higher" Brahman, naturally the drop ceased to be, for the simple reason that the drop had never had an existence separate from the ocean. If an individual soul thinks itself to be an individual, that is due to illusion, the maya of matter. There is only one illimitable ocean of Existence, and it is

not made up of parts or units. You and I as separate individuals are not, and have never been. If we feel and think so, it is because we have not pierced the veil of matter to know ourselves as Nirguna Brahman. What a magnificent conception this!

THE LOVE OF GOD

Shri Ramanuja came to India, and took the same old Upanishads as did Shri Shankara, but commented on them emphasizing another phase of the old teaching. He was not less brilliant than Shankara, and he showed that a fiery faith did not exclude a philosophic intellect. He too proclaimed Brahman, with and without attributes; but one was not higher than the other. They were two eternal and real phases in the one Brahman. As Nirguna Brahman, That was the Absolute; as Saguna Brahman, That was God, maker of heaven and earth, the Lover of every single soul.

The love we bear to God is one way of realizing the mystic union that binds the Lover to His beloved, God to us. Each soul exists as an individuality, separate from another individual soul; yet both live in God and are of His nature. Through His grace every soul evolves, but evolution means feeling more and more the Grace of God and partaking of His nature. The goal of evolution is not that of a dew-drop slipping into a shining sea. We shall ever retain our individual consciousness; yet, as we rise from glory to glory we shall "enter the light," but we shall never "touch the flame."

And the message of Shri Ramanuja has not been forgotten today. Millions

(Continued on page 93)

The Indian Dance

By SHRIMATI RUKMINI DEVI

DANCE AND SCULPTURE

WHAT dance is in movement, music is in sound, painting is in colour, sculpture and architecture are in form. Architecture has been called "frozen music". Sculpture is the "frozen dance". Whether dance arose from sculpture or sculpture arose from the dance, no one has finally decided. Both are one. That is the greatness of our Indian art.

The Indian Dance is the merging of rhythmic movement with music, philosophy and spiritual ideals. We cannot separate these. While the body is expressing beautiful movements, the feet are beating the tala, the hands are talking the language of the dance and the face is expressing emotion. Bharata Natya is music represented in form and in tala.

THE DANCE—A JOY

The dancer represents Joy. How much we need anything that expresses joy in this unhappy world where suffering is everywhere.

In the Bharata Natya the dancer does not dance for the public, but the public dances with the dancer.

For the unlearned, Bharata Natya is beautiful. For the slightly learned it is enjoyable. For the most learned it reveals oceans upon oceans of inspiration, of beauty.

THE OLD AND THE NEW

In Bharata Natya we must have a blend of the new and the old. We must

have our glorious traditional dance but we must not stop there. Wherever God has left his work comparatively undone we must finish it. We must carry on His Beauty, and if we want to be expressive and creative, we must add and not subtract.

In dancing we have the magnificent conception of Sri Nataraja, the Divine Dancer, Father of all the Arts, the Teacher, the Great Yogi, the Will aspect of Siva. He is the Deity who brings salvation to the world, not only through His Meditation, but through His Dance. The Dancer who can identify himself with the spirit of Nataraja identifies himself with the pure essence of Art.

SHRI RAMANUJACHARYA

(Continued from page 92)

in India look to him as the one who revealed God to them, taught them to love and worship Him and offer Him of their heart's best. How many more millions in Christian lands look to him too, though under another name! To his disciples, in east and in west, it is better to love God and play at His knees as His children than to be Himself, Nirguna Brahman, Pure Being, Intelligence and Bliss. Our individual self may be a delusion, a thing of no reality; yet it is the best we have. And it is better continually to offer it to Him in love and gratitude than to be Himself. Thus taught Shri Ramanuja the Master.

The Real India

By ROHIT MEHTA

BREAK WITH THE PAST

IN this present war which has spread to all the five continents of this globe all the nations of the world find themselves in a melting pot. They have received rude shaking; their social and political and economic institutions have been uprooted; they have been more or less completely torn from their pasts and their futures are still lost in utter darkness. Every nation in this war is passing through a tunnel where light from the past has been obliterated and the light of the future is still invisible. The whole world-situation is fraught with great revolutionary possibilities. It is needless to say that after the close of this war revolutionary movements will spring up in all the countries of the world. It is also possible that in their revolutionary fervour peoples of different nations will raise the slogan of 'Complete break with the past'. To take inspiration from the past will be considered anti-revolutionary. The Break-with-the-past tendency will be the greatest danger against which reformers will have to fight in the post-war world. It may be true that there are nations which have no past to fall back upon. It may be true that there are countries which can draw very little inspiration and guidance from their past.

THE DANGER

But there are countries which can derive immense benefits from their hoary pasts if only they will turn to the treasures they possess. Such coun-

tries are obviously India and China. But the danger is that India too in imitation of the revolutionary fashion of other countries might throw away its glorious past for a mess of potage she might receive from this revolution. The danger is quite real for we see signs already in India of belittling her past, of treating with disrespect, and even with contempt, the great principles that have come to us from the "splendour that was Ind". The foreign system of education on which we have been fed during the last one century has completely denationalized us. We want to be anything but Indians. In all our schemes of political and economic reconstruction we turn to other countries rather than to our own past. Not that we should not learn lessons which other countries have to teach us, we cannot be and should not be so narrowly nationalistic. There are many things which we must incorporate into our social and political and economic life from the west. But still, however, fine be the superstructure of our future Indian life, rendered ornate by the contributions of the west, the foundations of our edifice must remain essentially Indian for otherwise we will be building these superstructures on the shifting sands of the sea. It is this idea that we as young citizens of India must understand clearly. We must begin to understand the great principles, the eternal postulates, that have guided India throughout the ages. We as young citizens are interested in reconstructing our land, but before we

set ourselves to that task we must know what 'Real India' is. We must clearly see the foundations on which the Indian life has been established so that our new edifice may be in tune with the eternal spirit of India. In this period of confusion and chaos we must rescue the Real India, for on such rescuing depends not only the future of our country but the future of the world as well.

THE ETERNAL INDIA

What is the Spirit of Real India that must be saved for the sake of the guidance which the world needs?

1. India's dominant keynote is *Dharma*. It is difficult to translate this word into English, but it means a sense of one's own responsibility to the state, to the society, to the family, to the sub-human kingdoms—in fact to life in all its expressions. The Indian society has been based on this great principle. It is not a society governed by individual rights, it is guided by the duties of the individual to the entire world. Whatever changes we may propose to introduce in our reconstructed India, they should be in harmony with this fundamental note of eternal India. That which is contrary to it must be discarded, that which upholds it must be incorporated in our schemes of reconstruction.

SPIRIT OF RELIGION

2. The one common thread running through all the departments of Indian life has been *A Synthetic Spirit of Religion*. India has never been a battleground for religious feuds in the sense in which Europe has been. Again, in India religion has never been compartmentalized by demarcating the sectarian

from the secular. Everything has been a part of religion for Indians. Even politics has been a part of religion, even commerce and economics. Art too has been the flowering of the religious spirit of India. Religion permeated the entire life of the people and again this religion has not been of a narrow sectarian kind. In India all the religions have grown side by side and the principal religion of the country—Hinduism—is not a religion at all in the sense in which other religions are. It is a synthesis of all the religions and philosophies of the world. In India Buddhism came, Islam came, Christianity came, Zoroastrianism came and all have become parts of the one nation—not the political nation, but the religious and the cultural. In the future rebuilding of this land we must preserve this essentially religious spirit of India which can synthesise all religions, all philosophies, all cultures, all races. In this synthesising spirit of religion lies India's true strength and leadership.

THE ARYAN FAMILY

3. India's social life has been built on *The Principle of the FAMILY*. In India individual has never been the unit of society, it has always been the family, and the joint family of the Hindu has contributed rich treasures to India's social life. In the Hindu polity, certain laws have been laid down for the governance of the family. The family has taught lessons of practical socialism to the Indian—not the socialism of the class struggle, but the socialism of duty. The joint family has been the crucible in which the emotional dross of the individual has been put to be transformed into the gold of love and fellowship. The Aryan family of ancient India was dedicated to service,

and a householder, as head of the family, failed in his duties if he did not perform five sacrifices every day. By these five sacrifices the family was asked to discharge its duties to the great spiritual guides of humanity, to its own ancestors, to animals, to guiding angels and to humanity at large. What a splendid conception of the family! India and the world will be poorer if this glorious family ideal vanishes from our civilization. Family was the training ground of the individual, family was the

stabilizing force of the society. When each family performed these duties, no wonder poverty and hunger had no place in society. Once again the family ideal must be proclaimed both for the sake of the individual and the society. It may not be possible, nor even desirable, to reproduce in modern times, the family institution as it existed in the past, but still the old family ideal must guide us in the work of constructing new institutions suited to our times.

(To be continued)

In the Land of the Soviets

By SHRIDEVI MEHTA

WOMAN—THE COMPANION

IN the scriptures of the world, the social position of women, their contribution to the maintenance of human civilizations have been recognized. But in practice, the woman has been reduced to a slave, a being inferior to man. No opportunities have been given to the expression of her faculties. The conception that a woman is fit only to bear children and to look after the house has ruled the minds of men for many centuries. Only very recently her ability to stand by the side of man as a companion in all the fields of life is being recognized; she is being granted a distinct and separate individuality.

The great Russian democrat of the last century, N. Chernyshevski once, wrote:

"With what a true, powerful and penetrating mind, nature has endowed woman, and this mind remains of no use to society which spurns it, crushes

it, smothers it, although the history of mankind would progress ten times as rapidly if this mind were not spurned and killed but were exercised."

Ever since the Russian Revolution of 1917, great opportunities have been given to women in that land of the Soviets, for the expression of their marvellous capacities as scientists, technicians, organisers, farmers, fliers, fighters, statesmen etc. Over and above the functions of motherhood and the household work, Soviet women have proved their capacity in all the fields of life, economic, social, political, scientific and cultural.

RUSSIAN WOMEN

M. Pichugina who is a member of the Supreme Soviet of USSR has written a pamphlet in which she gives us a glimpse of the most wonderful progress that has been achieved and is still being continued by the Russian women in various spheres of Russia's national life.

We are told that at the close of the 19th Century more than 55 per cent of women were working as servants and house-maids in private establishments; very few worked in the fields. Only 4 per cent were engaged in educational and public health departments. But after the 1917 Revolution, what a difference! There is nothing like "Only men's jobs" in Russia. Women have proved their capacities in all the spheres of society.

Before the Revolution women were not given important posts in railways or other industries. But now they hold key positions. There are 400 station masters, 1400 assistant station masters and 10,000 railway engineers. There are about 100,000 women engineers who work in large scale industries and in building trades.

19,000,000 women are working on collective farms as tractor drivers and as operators.

Out of the 601,000 students in various colleges and universities, 43 per cent are women. The percentage is higher in medical schools.

WOMEN SCIENTISTS

The Soviet woman is a great sport and physically she is very strong. She stands by the side of man in the defence of her country. Over half a million women have passed athletic tests which entitle them to be enrolled among the defenders of the country. A very large number of them hold world records in sports, especially in parachute jumping and flying.

In the sphere of science also they are leading. There are about 12,000 women working in the field of scientific research gathering materials for

papers and essays on different scientific subjects and doing investigations along many lines.

Soviet women have shown their remarkable and unmistakable capacities in the administration and legislation of their country. There are 189 women among the members of the Supreme Soviet of USSR. About 1,500,000 women are actively participating in the work of the village and city Soviets holding important administrative and executive positions in these units of governments.

All these figures show us that women are capable of working in all the spheres of life for human betterment and for nation-building. If her faculties are given proper scope, if women are entrusted with the task of administration and organisation they will not only acquit themselves well but the progress of the world will be ten times—even more—swift as that Russian democrat has rightly declared. In the new world after the war, women must assume the leadership in many spheres of life for they are entitled to it. Their leadership will save humanity from many pitfalls and difficulties. Their leadership will mean an era of constructive statesmanship.

Life is a one way street. No matter how many detours you take, none of them leads back. And once you know and accept that, life becomes much simpler. Because then you know you must do the best you can with what you have and what you are and what you have become.

—ISABEL MOORE

Our Animal Friends

LITTLE FATHER

I LIVED at one time in a room on the top floor of an old Inn. It had a sloping roof and outside my window in the eaves lived a sparrow. He had bachelor quarters when I moved into the room and indeed, unlike me, he had not one but three rooms with as many entrances. We were so near I could almost reach up to his door and he was as interested in me as I was in him. He used to stare at me cocking his little head from side to side and we two became good friends.

My bed was up against the window and every morning at dawning he waked me with his happy chirping. When I opened my eyes I could look right up at the black spot on his chest. There he was, perched in one of his doorways greeting the morn. He would stop his song for a moment while we bade each other "Good morning" by exchanging long looks, then he would sing again. He always sang in his nest for a long time before he started his day.

There was an ell on the house and the roof over it was directly outside my window. I could reach down to the gutter and it was there I fed my little friend. Not much room but being careful I could throw food along, and I found a narrow dish which I filled with water and set down in the gutter for him to drink.

The day he brought home a bride I thought I would lose him. She refused to look at a home so near my window. He chattered and coaxed but she was very distrustful. He showed her the

food and drink that was always set out for him, he flew boldly in and out several times and finally with much fluttering she entered. And then what bustling and talking! She would appear in one doorway only to be gone in a flash to reappear in another. Busy days followed. They made endless trips in and out building their nest. Little Father flying in unafraid but Little Mother fluttering timidly until I drew back from the window. She was not at all shy about eating and drinking and as the days went by she soon lost all her fear.

Often in the night I heard them making little sounds like talking, and moving around in the nest.

They had many little ones and at the end of the summer when they were all out of the nest, the whole family would often stand in a row along the edge of the roof, Little Father at one end, Little Mother at the other and in between all the little ones with their downy feathers and their beady eyes. And Little Father would chirp at me as if to say, "See what fine youngsters you helped to raise!"

MARGARET TYRRELL GRIFFIN

HEROES IN THE WAR

From huge Newfoundland or Great Dane to little Scottie or poodle, canine heroes risk their lives for their country. Faster and smaller, keener of ear and nose than a man, they take on jobs sometimes more dangerous than those of their masters.

Mainly under the headings of guard and messenger, the dog's martial duties are many. A well-trained canine sentry

can work alone or with a human companion in guarding camps, war plants or ships at dock. America is forming a canine army of 50,000. Dogs help to guard the English coastline against invasion or surprise raids. Sensing danger before the human sentry, dogs already have captured prowlers and saved key points from sabotage.

Besides carrying notes from one post to another, sometimes across exposed no-man's-land where no human could hope to succeed, dog messengers have other duties under fire. They carry water, food or first aid supplies to the

fallen. They locate the wounded by means of their sharper senses and lead the stretcher parties to them. Some have been taught while on distant missions to obey commands coming to them through tiny radio sets carried on their backs. Russian dogs, it is reported, drop with parachutists for messenger work behind the enemy lines.

In peace or war, man's faithful friend is ever ready to risk life for his loved ones. He is verily "in life the firmest friend, the first to welcome, the foremost to defend."

W. J. BANKS

THE BESANT THEOSOPHICAL SCHOOL

To:

The Editor, *The Young Citizen*

Dear Sir,

I wish to bring to the notice of your readers the great need that is experienced by the Besant Theosophical School, Adyar, for Theosophist teachers. It has been the aim of our Founder to make this institution a great offering to India by making Theosophical education available for the training of her citizens. But to make education truly Theosophical we need enthusiastic Theosophists as teachers who are at

the same time properly qualified from the point of view of the educational authorities of the Government.

I shall be very glad to hear from any of your readers of such teachers, giving me an account of the qualifications they possess. We shall be able to utilise the services of qualified teachers specialising in any subject of the curriculum.

Sincerely,

K. SANKARA MENON,

Headmaster,

The Besant Theosophical School, Adyar.

Happiness is not a station you arrive at, but a manner of travelling.

—MARGARET LEE RUNBECK

Goodwill and Fellowship

(18th of May is being celebrated as Goodwill Day in different parts of the world for the last twenty years. It was in 1922 that the Youth of Wales sent out a message of Goodwill to the Youth of the world and ever since then it has been a Day of Youth—Jt. Ed.)

NEED FOR GOODWILL

AT no time in the history of the world was there a greater need for goodwill than it is today. It is lack of goodwill that has created misery and unhappiness everywhere in all the nations of the world. It is lack of goodwill that has made human beings strangers to each other. It is lack of goodwill that has generated disrespect and irreverence in the minds of the people for things spiritual and holy. This war is nothing but a grave reminder to us that we must build our civilization on the foundations of goodwill and fellowship. The Theosophical Society is a great Brotherhood movement started 68 years ago to inculcate the spirit of goodwill and fellowship in the minds and the hearts of the people. During these 68 years many movements have sprung up with the object of emphasising fellowship in the world. The Scout movement, the International Fellowship of Faiths, the World Congress of Youth, the League of Nations, the P.E.N. and many other international organisations have come into being aiming at bringing about greater understanding between peoples of different nationalities and faiths. We need all these brotherhood movements and many more for the world is in anguish and can be healed only by goodwill and fellowship. But all these various brotherhood movements are based on political,

social or material needs of human beings—they are not inspired by a spiritual conception of man. While their objects are laudable, their conceptions of brotherhood are very limited. Politics and economics and social affairs are but super-structures on our conception of man. Goodwill to be true must begin with a greater understanding of man. Among all the Brotherhood movements, it is The Theosophical Society that enables us to understand the true nature of man and thus lays the foundation of true Brotherhood. Goodwill day celebrations need to emphasise this spiritual basis of Brotherhood for otherwise goodwill and fellowship will be built on the shifting sands of commerce or economics.

The need for goodwill is paramount today and this not merely in one field but in all the spheres of life.

A SOUNDER ECONOMIC SYSTEM

First, goodwill between the rich and the poor, the well-to-do and the miserable. No society can flourish which continues the enormous differences of the rich and the poor as we find in the present-day civilization. The rich in their crudities and vulgarities flaunt their wealth before the poor, and the poor in their misery display hatred and enmity towards the rich—this is what we find everyday in all the nations of the

world. A sounder economic system is needed to enable goodwill to function actively in the world.

Secondly, goodwill between the young and the old in all countries of the world. There is a distrust between the youth and the age with the result that society is poorer without the existence of harmony between the experience of age and the enthusiasm of the young. The youth becomes disrespectful; the age becomes intolerant. A better relationship between the youth and the age is needed if goodwill is to be established in the world.

RELIGIOUS AND NATIONAL GREATNESS

Thirdly, goodwill between the followers of different religions and creeds. We know so much cruelty has been perpetrated and is still being practised in the name of religion. Bitter strifes are engendered by the salaried priesthood of various faiths in order to perpetuate their vested interests. A positive feeling of respect towards all religions must become the guiding principle in our social and educational policies if goodwill is to become a powerful force in the life of nations.

Fourthly, goodwill between nations. It is needless to say how important this is, for without goodwill between nations we will go on sowing seeds of interminable wars. It is not League of Nations or World Federation that will bring about goodwill between nations. Goodwill or rather respect for all nations have to be taught in our schools. Our teaching of history must undergo fundamental change. In our school children must be taught and trained to regard themselves as citizens

of the world. In our literature and in our newspapers definite and sustained efforts must be made to foster a spirit of reverence for all nations. Goodwill between nations must mean stressing the greatness of each nation, pointing out to the unique genius of each country; only as we do this can we lay foundations of International fellowship in the world.

CRUELTY AND EXPLOITATION

Fifthly, goodwill between the human and the subhuman. How can wars be eliminated from our civilization so long as we ill-treat animals and use them for the satisfaction of our selfish palates or for the gratification of our sporting instincts or for the furtherance of our crude ideas of fashions? Civilization and cruelty can never go together. Cruelty to animals in all forms must cease. Cruelty for food, for sport, for fashions, for entertainments like circuses, for so-called domestication, for religion must be put a stop to if wars are to be banished and if peace and goodwill are to reign supreme in the world.

Sixthly, goodwill between man and woman. Ours is indeed a man-made civilization where the rights of women are not recognised—or if accepted, only very grudgingly. The result is a continual warfare in our social life between man and woman. In western countries this war between man and woman has taken an ugly shape because it has meant the de-womanization of the woman in quite a number of cases. The woman has begun to imitate the man instead of giving her unique contribution to society. But for this it is not woman that it is to blame; this is an expression

of the revolt which the woman feels against man-made standards of morality and justice. Man and woman together, each giving his or her own, that is the ideal that must be worked at in order that the society may be enriched and human betterment may be advanced.

TRUE DEMOCRACY

And lastly, goodwill between the rulers and the ruled. Democracy in our age has been weighed in the balance and found wanting. The fundamental drawback of democracy is its failure to evoke real goodwill from its citizens. Our democracies do not proceed from the people, they are imposed from above. Our democracies are not rules of the people and by the people nor are they for the people. People have very little voice in the governance of their countries. The right to vote once in

four or five years cannot be sufficient for goodwill and harmony among the citizens. What we need is the building up of democracy from below upwards where political power is distributed to the people according to their ability and understanding. It is only in such a state that goodwill between the ruler and the ruled can be established. It is only when the State becomes a Family that such real fellowship can exist and it is to that end that our political efforts should be directed.

Let us all celebrate Goodwill Days every year but let such celebrations result in bringing us nearer to the great goal of social betterment that we have placed before us. It is for the Youth of the World to make Goodwill a living reality in their individual and collective lives.

—R.M.

New Miracles in Science

[The following are extracts from an article by Herbert Asbury which appeared in *Popular Science*. It reveals to us the mysteries of electrons—"Nature's fundamental building blocks"—Jt. Ed.]

ELECTRONIC AGE

AN electron is a subatomic particle of negative electricity so small that a billion billion billion would weigh less than an ounce. Singly, its power is insignificant; more than two million million million electrons must pass a given point in the filament of a 100-watt lamp each second in order to heat the lamp to normal brightness. But assembled in countless multitudes, the electron becomes a giant of energy. Uncontrolled, it can produce a lightning

bolt. Harnessed and controlled by the vacuum tube, in which electrons are pulled from atoms as corn is shelled from the cob, these tiny entities can exert forces powerful enough to drive battleships and run steel mills. At the same time they can be used to control the most delicate of operations.

Physicists and engineers believe that ultimately the electron will prove of greater value to mankind than any scientific discovery since the steam engine. They confidently predict the

coming of an "electronic age," in which man's increasing knowledge and widening application of electronic energies will add immeasurably to his comfort, security and prosperity. "Electronics will become the bright new word of the future," Dr. W. R. G. Baker, well-known engineer of the General Electric Company, said recently. "It promises new and higher standards of living. It is almost universal in its potential application to our lives. The electronic tube will touch you, in the years to come, wherever and however you live and work—your sight, hearing, and taste; the food you eat, the healing of your body, the safety of your home, and the progress of your business."

THE WEIGHT OF THE ELECTRON

Although the scientist conveniently describes the electron as a particle of electricity, actually he does not know what it is. If he did, he would know what electricity and matter are, and perhaps be able to solve the ultimate mystery of the universe. He has never seen an electron, and never will see one; it is smaller than a light wave and hence forever invisible. But since the English physicist Sir J. J. Thomson discovered in 1897 that electricity consisted of countless charged particles, science has learned to produce electrons at will, to control them, and to put them to work. The mass of the electron has even been established. Dr. Robert A. Millikan, of cosmic-ray fame, succeeded in 1910 in measuring the charge of a single electron, and from the data obtained in his experiments the mass of an electron was determined to be 1/1,835 part of the

mass of an atom of hydrogen, the lightest atom known. In simpler terms, the electron, as far as weight and mass are concerned, is to an ordinary hen's feather as the feather is to the earth! But when an electron is set in motion it becomes heavier; the mass of the particle increases according to the speed at which it travels. At about 160,000 miles a second, the mass has doubled; and at the speed of light, 186,000 miles a second, it has increased sevenfold.

FUNDAMENTAL BUILDING BLOCKS

Extensive research during the past decade has identified the electron as a fundamental building block of nature, one of the three basic materials of which all matter is formed. The others are the proton, which carries a positive electrical charge, and the neutron, which has no charge. An atom comes into existence when protons and neutrons assemble to form a core, or nucleus, and attract electrons, which travel around the core in an orbit the exact nature of which is still undetermined. The nature of the atom depends upon the number and arrangement of these basic particles. An atom of hydrogen, the simplest structure known, consists of one proton and one electron. An atom of helium has two electrons, an atom of lithium three, an atom of beryllium four, an atom of boron five, and so on down the list of chemical elements to uranium, which has 92. All electrons are alike, regardless of what the atom may be; atoms of gold, lead, steel, and oxygen give off identical electrons.

VACUUM TUBES

Some elements part with their electrons more freely than others, and are consequently more suitable for use in vacuum tubes. It is difficult, for example, to strip an electron from an atom of mercury, but an atom of the metal cesium will yield one of its 55 electrons with scarcely a struggle. The metallic element thorium is even more generous. When a vacuum-tube filament was made of tungsten combined with one percent of thorium oxide, physicists found that it produced up to 100,000 times as many electrons as tungsten alone. In these tubes the electrons come from a layer of thorium metal one molecule thick, formed from the thorium oxide diffusing to the surface of the tungsten filament. This discovery resulted in the development of new vacuum tubes which lasted longer and required less power to operate.

BALANCE OF FORCES

Protons and electrons are equally though oppositely charged, and in normal circumstances the atom has precisely the right number of electrons to neutralize the positive charge of the protons in the core and maintain it in a state of equilibrium. But if one or more of the electrons are dislodged, this delicate balance of forces is disturbed, and the atom attempts to restore it by attracting free electrons. When you stroke the back of a cat you are scraping electrons from the surface atoms of the animal's fur. Sometimes when you do this your hand tingles and you "get electricity." What you feel

is the electric current, or path of ionization, set up by swarms of electrons rushing to the cat to restore the atoms of the fur to equilibrium. The same thing happens when you rub your feet on a thick-pile carpet or rug and then grasp the knob of a door. You have stirred up a miniature thunderbolt, for lightning itself is a similar manifestation on a gigantic scale—a path of ionization, strewn with atomic wreckage, made by the passage of countless electrons between two points of opposite charge. The ionization which the lightning accomplishes so noisily is constantly being done quietly by solar and other radiations. In consequence, the air is more or less filled with free electrons, and is continually undergoing electrical change. It is for this reason that an object charged with electricity will gradually lose its charge if exposed to the air. Free electrons are attracted to it, and in time restore it to electrical equilibrium.

RELEASE OF ELECTRONS

Most metals will yield electrons freely, and for that reason are good conductors. But among gases the reverse is true. A gas atom clings to its electrons with great tenacity, and collision or other force is required to release them. A gas will not pass an electric current until it has been ionized. Copper is a superior conductor because one of the 29 electrons of a copper atom is a vagrant, so lightly held that it can, and does, roam almost at will among the other atoms. It is the movement of these electrons that constitutes a current of electricity. The speed of

THE YOUNG CITIZEN



Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

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The Crow's Nest

THE BESANT SCHOOL

WITH the opening of the Besant Theosophical School and Kalākshetra for the present academic year, Adyar, the International Headquarters of The Theosophical Society, is once again buzzing with activity. The strength of the school has increased this year and naturally the students and teachers are looking forward to a very strenuous but certainly happy time full of numerous extra-curricular activities. The one outstanding feature of this school is the happiness and joy that are visible on the faces of all students; and it is an old axiom of education which says: "Make the child happy and he will be good." An atmosphere of happiness is what is needed in our schools in India and it is there that the Besant Theosophical School sets a beautiful example to all educational institutions.

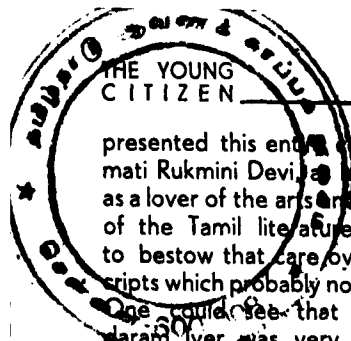
KALAKSHETRA

Kalākshetra has opened this year with very great and outstanding activ-

ities. On the 4th July, Shrimati Rukmini Devi gave a splendid Bharata Natya recital in the Open Air Adyar Theatre before a very large audience. In spite of transport difficulties and petrol rationing, people from Madras came thronging to see Shrimati Rukmini Devi in one of her beautiful recitals. And so, on the eve of the opening of Kalākshetra, she has by her exquisite dance recital given new impetus to the art and cultural activities of Kalākshetra.

A GREAT TAMIL LIBRARY

On the 5th July a great event took place in Adyar when the Mahamahopadhyaya Dr. V. Swaminatha Iyer Library was inaugurated. This Library contains very rare Tamil manuscripts collected by the late Mahamahopadhyaya Dr. V. Swaminatha Iyer, a great Tamil scholar, known and respected all over Tamil Nad for his erudition and selfless devotion to the cause of Tamil literature. Sri Kalyanasundaram Iyer, the son of Dr. Swaminatha Iyer has very graciously



presented this entire collection to Shrimati Rukmini Devi. She feels that she, as a lover of the arts and a great admirer of the Tamil literature, would be able to bestow that care over these manuscripts which probably nobody else would. One could see that Sri Kalyanasundaram Iyer was very happy that this collection was being entrusted to the care not only of one who greatly respected Dr. Swaminatha Iyer but also one who will be able to continue the work left unfinished by him. We are told that this collection contains many important manuscripts on Music, Dancing, Poetry and other arts and also on deep philosophical and mystic subjects in which the Tamil literature is very rich. This collection is now housed in the famous Adyar Library, and is known as The Mahamahopadhyaya Dr. V. Swaminatha Iyer Library. This is indeed a great asset to the cultural life of Adyar and now from Adyar will go forth publications enriching Tamil literature.

On that day a very happy meeting was held in the Headquarters Hall of The Theosophical Society, Adyar, under the distinguished presidentship of the Hon'ble Mr. Justice Chandra-sekhara Aiyar at which several prominent citizens of Madras spoke congratulating Shrimati Rukmini Devi on securing this valuable library. Sir C. P. Ramaswami Aiyar had accepted to inaugurate the function but as he was suddenly called by H. E. the Viceroy to the Food Conference in Delhi he could not preside. Among the speakers were Sri T. M. Narayanaswami Pillai, Sri S. D. Sargunar, Professor J. H. Cousins, Sri Balasubramania Iyer, Sri S. Kalyanasundaram Iyer and Dr. G. S. Arundale. Sri Kalyanasundaram Iyer said in the

course of his speech: "I feel I have found the right person in Shrimati Rukmini Devi. She started Kalākshetra and brought to the fore Music and Dance when they were in danger of being lost. In the same way Tamil will also be regenerated because of her interest."

A MAGNIFICENT GIFT

Shrimati Rukmini Devi in accepting this magnificent gift of Sri Kalyanasundaram Iyer said:

"This is the beginning of a great work. India's classical works in Samskrit have been known in so many countries, but very few people know the magnificent literature and beauty of the Tamil language and culture. I hope a day will come when these books and manuscripts will be well known, not only to Tamil people but to the whole world. Though I am not a Tamil scholar, yet I am a great admirer of the mysticism in Tamil literature. There is something in Tamil poetry that one cannot find anywhere else and I have desired to know and learn more about our wonderful literature.

"For many years, I had been an admirer of the great person who collected this Library. He had agreed to be one of the Honorary Members of Kalākshetra. My desire to publish his works on Dance and Music created a mutual feeling of comradeship with the son. So it came about very naturally that we both felt something worthwhile should be done about the splendid collection to see that the work goes on. I thank Sri Kalyanasundaram Iyer for his great gift and need hardly say that he and his family will be connected with the work of publication. He knows

better than anyone else how his father's books should be published, and it is going to take a great burden off my shoulders, as it is a weighty responsibility.

"We all invoke and desire the blessing of the Great Ones upon this Library, so that it may become a very great source of wonderful culture not only in India but throughout the world."



SERVICE OF THE POOR

In India poverty and hunger of the millions of people stare us in the face. For the last several decades, India's teeming millions have known nothing but poverty, and one "square meal" a day is a luxury which they cannot afford. It is difficult for those who have not seen the condition of the Indian villagers to realize to what extent our present-day human civilization breeds injustice and cruelty. The Indian villager is starved to death—he lives on scraps of food which he gathers from here and there, he lives not in a house, but in a hovel, he just manages to cover his body with great difficulty, his children can never dream of getting milk or any such nourishing food, he works hard but the fruit of his labour does not remain with him—in fact he is dead long before his death! That such poverty and misery can exist in this world side by side with fabulous wealth betrays the utterly unsound character of our social and economic life. It shows that there is something fundamentally wrong with our

civilization and unless this great breach between poverty and riches is bridged we may find ourselves soon face to face with civil wars on the top of this devastating world war.

If this is the condition of India's millions in ordinary times, the present war has made their lot still worse—what that can be is difficult to imagine! Today the poor in India probably suffer greater agonies than those who are the victims of the war. Although war has not yet come to India in the sense that this country has not become the field of battle, yet the poor in India have been hit hard. Food is scarce even though the granaries of the rich are full. Prices of all necessary things have soared so high that the poor cannot afford to buy them. One wonders how these poor people in India still exist. Relieving the suffering of the poor in India must be our first charge. It is impossible to do much without substantial State help—but still let us not fold our hands and sit quietly in our easy chairs discussing high politics and fruitless economics. The poor in India must be saved—our political issues and our economic theories, our philosophical discussions and our intellectual sophistries must wait. India's poverty must be tackled first.

How can we do this? That is for each Young Citizen to find out. Let us, young men and women of India, come together for the service of the poor forgetting our castes and creeds, our political persuasions and our educational qualifications. There is no time to waste—every minute counts. —JT. ED.

Kathakali—The Dance Drama

By RUKMINI DEVI

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ORIGIN OF KATHAKALI

KATHAKALI, according to many South Indian scholars is Bharata Natya in its Natya or Drama aspect. South India during the time of the Chola Kings shone in so many types of dance dramas. There were many names given to these different types, but the special types of the Chola period were the Kurawanji and the Chakkyar. Both were attached to Temples which were always the centres of Art. The Chakkyasattam dance drama does not exist any more except in the Malabar Temples and can be seen nowhere else. The style of the dance steps has obviously changed and is more like Kathakali, another form of dance drama which is not so much attached to Temples. According to many books Kathakali has its origin in the Bharata Shastra and essentially has not changed, though utterly different in appearance and the Nritya portion looks as if it had been very much affected and influenced by some local dance movements already existing in Malabar.

According to the average conception, Bharata Natya is performed only by women. But in reality the dance dramas of the Bharata Natya type were performed by men. These can be seen even today in some of the South Indian villages. Kathakali characters, even including those of women, are performed only by men. But, in fact, a generation or two ago women of the best families were studying Kathakali and took the

part of the women characters. This shows that in the very olden times the style must have been different, for the dance even of the feminine characters, today is naturally very masculine.

DANCE DRAMA

The Kathakali which is seen all over India today is generally the modernized variety and not much accepted by those older Malayalees who have seen the best in their own land. The real Kathakali comes under the title Natya. It contains all the elements of the dance according to Natya Shastra—Natya, Nritya, and Nritya. Just as in Bharata Natya, the Nritya portion is the most dominant and beautiful, so in Kathakali, the Bhava portion is the strongest, as it has to be since it is a dance drama.

Except to the Malayalees who are used to it, the first impression from the point of view of those who have studied Bharata Natya is the similarity and yet the utter difference. In Bharata Natya there has been so much vulgarity—but one feels that this is due to the attitude of the dancer, particularly of the Nattuvanar who composed these dances and the environment which demanded this of him. But the form of it is such that even vulgarity is hidden by the natural beauty of the movements. In Kathakali, not the usual kind one sees everywhere, there is great beauty of thought, vivid imagination, and complete absence of vulgarity; but the natural postures and movements are such

that due to the extreme exaggeration and elementalism, the real beauty of the dance is hidden and obstructed. In the modern expression of Kathakali, the postures and movements are a little more natural but other elements have come in which, on the whole, tend to kill Kathakali rather than to reform it in the spirit of the ancient Rishis and Sages.

VILLAGE ENTERTAINMENTS

Kathakali, as every other ancient Indian art, is also a spiritual expression, but instead of being performed in Temples, it is performed in the open air in different villages and produces a spiritual and uplifting entertainment for the people. Great and beautiful stories have been written as dramas in exquisite poetry which, as poetry alone, is equal to any literature in the world. These dramas are from the Ramayana, the Mahabharata, and the Bhagavata entirely. They are composed in alternate shlokas and padas; the shlokas are sung in raga alapana and without set tala. They are like the chorus in a play and are not danced, but they introduce the padas which are set to definite ragas and talas and are danced or acted.

The language of Malabar was originally Tamil and the very old Tamil script seen in the Temples is very like the Malayalam script in general appearance. But later with the influence of Samskrit, Malayalee literature is mainly Samskrit with a beautiful blending of old Tamil.

A MIRACLE

There were very great people, including kings, who were well versed

in Kathakali and therefore wrote inspiring dramas for it. The greatest of them who was the last independent ruler in India was the King of a part of Malabar now called Wynad. This great personage was a very fine scholar and ruler and one of the greatest warriors known in Malabar. The story is told that as a little boy he was remarkable for his stupidity and his mother who was a very learned woman—there are many such in Malabar—was quite disappointed in him. Then she heard of a miracle waterfall nearby which was blessed by Saraswati, the Goddess of Learning. The tradition was that even if the most stupid person bathed under that waterfall regularly, he would become a genius. The mother left the child under the waterfall to live or die. The child lived and wrote *Krimmira Veda Kalyana Saugandhika*. In this last drama, he put into the mouth of Yudishtira the words, "The forest is my fate." And certainly the forest was the fate of the author himself, for he was later exiled.

THE TRAVANCORE MAHARAJA

These olden rulers were learned scholars in Sangita and the Bharata Shastra, but they developed also the possibilities of Abhinaya and therefore one finds in Kathakali a far larger number of mudras used. One of the great books written by one of the most cultured rulers is *Balarama Bharata*. This valuable book was written by Bala Rama Varma, Maharaja of Travancore who ruled in the 17th century. In this way Angika Abhinaya is to be found in its fullness in Kathakali. Vachika Abhinaya is represented only in the singing

of the accompanying musicians whose music is the same in style as the Carnatic music found elsewhere in South India. They have many types of drums, such as the Maddalam, Edakku, etc., and instead of the small metal bell used in Bharata Natya, enormous ones are used, all together making the sound very powerful and impossible for any place but the open air.

Unlike Bharata Natya dancers, Kathakali actors are not allowed to sing and the only persons allowed to speak are those who act the part of evil spirits and rakshasas.

KATHAKALI COSTUMES

Aharya Abhinaya is very elaborate in Kathakali. The costumes generally are like full crinolines, the main colours being red and white. The women characters have a set way of hair-dressing and wear a sort of veil, so that a Muhammadan rather than a Hindu impression is created. This, added to the exaggerated bending and other postures of the legs, produces a dwarfish appearance.

There may also be another very good reason for the comparative lack of importance given to the appearance of the leg and foot movements, for there is a well-known tradition that Kathakali is really a mime drama given by Vishnu only for the upper part of the body. The story runs that the first giver of Kathakali mudras was doing his meditation during his bathing in a river. Vishnu appeared before him and gave him Kathakali. But as Vishnu was in the water, all that was seen of him was that portion of his torso above the waist and, therefore, only that portion is presented to the world through

Kathakali. But there is no doubt that the arm movements are remarkable and they are geniuses, particularly in the representation of nature, including animals and birds.

The costumes give the impression of being fairly old in type but differ greatly from our temple figures and bronzes. On the other hand, the jewels are very Hindu in atmosphere, though again highly exaggerated. By the head-dress or Krita alone, it is possible immediately to find out the part the actor is taking and these are extremely beautifully made by craftsmen who specialize in these wooden and papier-maché ornaments. The makeup of the face again is elaborate and suggestive with varying colours. This is also fixed according to the type of the part an actor is taking.

REALISTIC EXPRESSIONS

Sattvika Abhinaya is more vivid in Kathakali than in any other art. In the training of the artists, every little movement of the eye, every use of the eyebrows and facial muscles is taught, so that it is possible to express different expressions by the correct use of the facial muscles and eyes alone. As in every aspect of Kathakali, Sattvika Abhinaya is very realistic and exaggerated in expression. At first it appears as if this Bhava is over-expressed, but one realizes that Kathakali actors are highly made up and the performances take place all night with the light of wonderful brass oil lamps which subdue all the makeup and bhava. The makeup is so elaborate that the actor sleeps while the makeup man creates and the result is more a mask but painted on the surface of the skin than

a makeup. This Sattvika Abhinaya is a speciality of Malabar and there have been many great actors who by their emotions and power of concentration have even changed the appearance of their faces and bodies. For example, a famous Kathakali artist was demonstrating the serpent in the story of Nala and Damayanti and was portraying the mortal agony of the serpent. There was a great critic seated in the front of the audience. After the play was over, the man who played the serpent went up to the critic and asked him how he had appeared. The critic said he was very good but there was one mistake, in that the artist did not fulfil all conditions. For example, the snake when it writhes in mortal agony shows dark colour on the back and white on the lower surface of the body and the artist did not convey the difference of the two sides of the body and the appropriate colours. The artist said it was impossible to show, but the critic actually demonstrated it and portrayed one portion of his face dark and the other pale.

ART IN MALABAR

One of the unique features of Malabar is the fact that even today the average Malayalee knows and understands Kathakali far more than the people of any other part of India. The older generation of South India had a far better knowledge of the culture and art of our country. They combined it with learning. They learned the songs of Kathakali and Bharata Natya. They understood the mudras. They knew our religious stories and ancient books and were full of devotion to the great Beings, Heroes and Heroines who gave India

the spiritual blessing of Their presence. This, mingled with dedication and devotion, rose high as incense before an altar. This high sense of understanding is far greater in Malabar today than anywhere else, for though devotion exists in the hearts of the ordinary people, the arts have almost died and understanding has diminished. In Malabar fortunately the art is not dead and these Kathakali troupes are even now looked after and supported by the well-to-do landowners as a recognition of the national service rendered by the artists.

RE-BUILDING OF CULTURE

I feel there is a great possibility for the future blending of Kathakali again with Bharata Natya in its completeness. How magnificent will it be when the true beauty of Nritta is revived, when the general production relinquishes its over-realism and unnaturalness, when it becomes like the moving frescoes of the Chola Temples! How great will be the contribution to India's culture when Bharata Natya revives its story presentation and creates dance dramas with the most discriminate and wise blending of the two arts which are one in spirit. No two arts are nearer in essentials than these two. But no one who is without the knowledge of ancient India, no one without a love for India's ancient culture, no one without a devotion to the great Beings, the Rulers and Teachers of India, can bring this renaissance for the rebuilding of India's Culture. For today many love the art but few understand it. But when true understanding comes, India will surely be a source of inspiration to all lands.

The Place of Politics

By ANNIE BESANT

HAND TO MOUTH POLITICS

IN Politics as in everything else a man needs sound thought to make right action. If men live from hand to mouth in politics they may often for a momentary gain incur a serious danger, and judging by the things of the moment only may lose the very object that they really desire to obtain.

I mean by 'politics' every form of activity which is carried on in a particular geographical district, under a Government of any kind that rules over that district, no matter what that Government may be called—imperial or local, municipal or parliamentary. I distinguish political action from voluntary action by the element of force that enters into the constitution of the former, and the fact that if you want to escape from the scope of the action you must leave the geographical district over which the political government has authority.

No more can you gain an idea of a real society by taking a man separately, as though he were a marble and society a heap of marbles with no cohesion in them, you can no more do it and understand society, than you can tear from the living body one of its organs, and studying the organ by itself, try to understand the working of the whole. For, to understand the human body you must study it in life, in the functions, in the working of every part, in every single organ doing a particular work, not for its own gain but for the common good; and the nobler ideal that is

spreading amongst men is that we live not to assert our right but to do our duties, and so to make one mighty unity where each shall discharge his functions for the common good of all.

ANCIENT INDIAN IDEAL

Now India is in this remarkable position, that from her own past she brings down the ideal of a system that is essentially founded upon duty. India is today a strange compound of conflicting theories, of conflicting ideas, is a strange compound of an ancient nation ruled politically by a modern people, and the two ideas are here face to face. One, the old idea of duty, and the other, urged by those who would take as it were the western system completely, transport democracy from America and Great Britain into Indian soil, use the democratic methods, claim the democratic rights, employ here all the democratic organization, not quite sure whether the soil will suit what is here, an exotic, but forced by the necessities of the position to use some of the methods which are familiar in the hands of their rulers. Therefore, while, for my own part, I stand for the ideal of ancient India, and look on that as a thousand-fold loftier than the mushroom civilizations that have grown up in later days, none the less am I bound to admit that we must deal with the country as we have it, and that where you are pushed into western methods, you must adapt your own methods somewhat, so as to meet the new conditions, so as to deal with the new ways of thought.

THE THINKER

There are three great ways of influencing human life and human conduct: the first and the greatest of all is the work of the Thinker, who by himself alone, face to face with the problems of life, uses all the powers that he has, and looking out into air which is unobscured by the dust raised in the strifes of parties, deals with principle instead of detail, deals with essence instead of form, the Thinker, he who gives out to the world some mighty thought. Action is but for a day, thought is everlasting in its generating energy; and therefore the greatest among the sons of men, nature's most imperial children, are the thinkers.

THE TEACHER

Then from the sphere of thought there comes down a great idea into the sphere of discussion; it passes from the brain of the Thinker to the lips of the Teacher; and the Teacher going out amongst his fellowmen and gathering masses of the people together, uses all his power of brain, all his imaginative ability, all his skill of golden tongue and deftness of oratorical presentment, popularizes among these masses of the people that thought which was born in the brain of the Thinker.

THE POLITICIAN: THE ACTOR

Then comes the third stage—Action. The great thought is to become bread for the hungry, and drink for the thirsty, and shelter for the homeless, and defence for the oppressed. There

is the work of the politician, there is the work of the Actor. He applies to practice that which the Thinker has thought, which the Teacher has uttered, and he brings it down into the practical life of man, and makes the common lot happier and better by applying to the ordinary daily life the great thoughts and the teachings that have gone before.

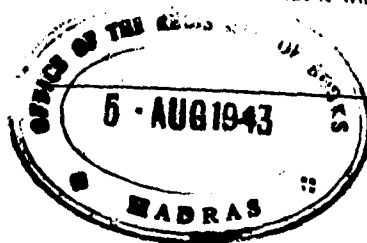
THE HEAD AND THE HAND

There should be no quarrel between the Politician and the Teacher, no quarrel between the Politician and the Thinker. Each is wanted by the other. The thinker is like the head, and without the head the body could not act; the politician is like the hands, and without the hands you could not have action, though the brain should plan. But there should be no confusion between the functions. The Thinker weakens his power if he mixes himself up with the strifes of political parties. Nor should the teacher be a politician, for the Teacher is to put the ideal before the eyes of men. No ideal can at once be put into complete practice, no ideal can be carried uninjured through the struggles of a legislative assembly, for there the principle has to be whittled away, has to be subjected to compromise, has to be narrowed down. Compromise is a necessary part of political action and you cannot avoid it. Statesmanship is skilful compromise. Therefore, I say, the Teacher should never be a politician. Let him set up the ideal which Politicians are to work towards; let him stand aloof, holding up the picture which is to attract the hearts of men. The work of the politician is to make the ideal

ultimately realizable by going towards it. Step by step he must work in the right direction, and the ideal must be held up steadily, in order that the final direction may not be lost in the necessarily devious walking.

THE HOPES OF THE YOUNG

Some of you are politicians. How are you going to choose your lines of advance? Has it ever struck you that the current of thought in a nation is that which is seen in the hopes, the aspirations, the longings of the young? Therefore I say, watch the young, for what moves them is a movement of the future, and if you want to legislate on lines that will last, see what is most touching the hearts of the young ones; for there is the future life of the people, there is what it will desire.



The duties of the politician are what were in olden days the duties of the Kshatriya, the great caste in the old days that had all these political duties in hand that had this charge in the State, and was bound to administer it for the common good.

We find the politician limited. He may make a good law, but if the people are bad the good law is useless. He may make an improvement in outside shape, but if the people are unworthy of it, the old evils return despite the new shape he has made. Therefore, is it that you need the teacher; therefore is that you need the thinker; and only where they are at work in a nation, making noble ideals that purify the heart, only there will the politician be successful and the progress of the nation be secured.

A CREED

In fellowship of living things,
In kindred claims of Man and Beast,
In common courtesy that brings
Help from the greater to the least,
In love that all life shall receive,
Lord, I believe.

In peace, earth's passion far above,
In pity, measured not nor priced,
In all souls luminous with love,
Alike in Buddha and in Christ,

In any rights that wrongs retrieve,
Lord, I believe.

In truth that falsehood cannot span,
In the majestic march of Laws,
That weed and flower and worm and man

Result from one Supernal Cause,
In doubts that dare and faiths that cleave,
Lord, I believe.

ELLEN GLASGOW

Lincoln Is America

By HAROLD J. LASKI

(Fourth of July is the day of American Independence—one of the greatest days in world's history. We reproduce here below a beautiful article by Harold Laski on Abraham Lincoln, the Great Builder of America, from *The Readers Digest*.—Jt. Ed.)

LINCOLN'S AMBITIONS

THE years add to the stature of Abraham Lincoln. The fuller our knowledge of him, the more clearly do we recognize his infinite compassion, his endless patience, his power of overcoming the weakness and the meanness of his associates. He was not an average American; he was an extraordinary man. He had immense ambition, dexterity in handling men, a certain coarseness of fiber, a good deal of the horse-trader's shrewdness, the secretiveness of the man whom life has taught to trust no one but himself. The real greatness of Lincoln is that he built from a hard life and an obvious ambition so majestic an achievement.

All those who had contact with Abraham Lincoln knew that he cared passionately for freedom; that he wanted an America in which humble folk found happiness; that he wanted courts of law to be temples of justice; that he thought it wrong that anyone, black or white, should be hungry or illiterate or miserable. They knew that for Lincoln right was right and wrong was wrong.

FREE AMERICA

What entered the White House with Abraham Lincoln was the dream of what America is for. He went there

to make a free America; to use the power of the people of America in the service of its freedom. He was not sent there by the rich or the powerful or the cultivated. He was sent there by the ordinary people of America, carpenters, storekeepers and small-town lawyers, farmers from Brown County in Indiana, and gaunt mountaineers from Kentucky. None of them was very like Abraham Lincoln; none of them could have done what Abraham Lincoln did. But all of them were right in thinking that, in some mysterious way, when he entered the White House they went with him.

Abraham Lincoln is all America that has toiled and suffered and known oppression and defeat. He is the hungry boy begging for a job, the illiterate youth ashamed that the world of books is closed to him. For long years he seems to have a partnership only with failure. For long years every hope seems to issue only in a bitter fulfillment. Even when, more than halfway through his life, he has his hand upon the security of a modest law practice, his fate seems confinement to a small Illinois town. Then comes the wave of opportunity and the unknown attorney of Springfield speaks for the people of America. In hardly five years he strides into an immortality which puts him, the failure, the untrained

the unhappy, beside the supreme figures in his century.

PRICE OF FREEDOM

Lincoln is America, and America is democracy. It is a prophecy, but it is also a warning. For the America that Lincoln means, the democracy he preserved, does not maintain itself. It has to be safeguarded always; it has to be fought for always. For America, like every other land, has no other clue to its freedom than the willingness of men to give their lives for the dream, as Lincoln gave his life. America is always in mortal peril, from selfishness and greed, from the powerful who want yet more power, from the ignorant who fear the innovating power of thought.

What makes Lincoln more decisively America than any other figure is his understanding that the price for freedom can never be too high. He waged a great civil war for it. He refused, in its name, all offers of appeasement and accommodation. He saw its agonies, on the battlefield and in the maimed lives in the hospitals. He heard the yearnings of millions for peace; he endured the hate of millions because he would not make peace. For he understood that those who lack the courage to pay the price for freedom cease to be men; that no man is ever free who has not the courage to choose death rather than slavery.

EPIC OF AMERICA

Lincoln, moreover, understood by freedom a quality of life that knows no boundaries of wealth or birth, of colour or of creed. In the depth of his grasp of its majesty, he was no rival in American history. Washington under-

stood freedom for the national being, freedom for the man of birth and sagacity to exploit all that his enterprise may afford him. Jefferson saw deeper, but he too was a man of wealth and cultivation, the unfettered heir of that enlightenment he so nobly embodies. Lincoln's insight was wrested from life in pain and suffering. No school disciplined his mind; no university laid before him the intellectual heritage of the race.

He had to work out for himself the lesson that only the man who calls no man master is free. He could easily have found bitterness in his hard wrestlings with fate. He could so easily have been content with the cheap trappings of reputation. But he had no rest within himself until he had achieved the supreme prize it is in the gift of the American people to bestow, and he used that prize to renovate for them the epic of America, so that nothing in the three quarters of a century since he died, however evil, however mean, however tawdry, has been able to dim its splendour.

LINCOLN'S CALL

It is the magic of Lincoln, the thing that makes him so finally one with all America, that when the call is heard it is Lincoln who speaks. The noble rhetoric of the Declaration of Independence is like a trumpet call from on high, but is a summons from without to battle. Paine and Washington, Jefferson and Wilson, in each supreme crisis, Americans hear the echo of their voices, like distant music, muffled by a past we cannot re-enter. But the Lincoln who speaks to America at the great moments of history seems to be

standing by its side, using the words that the common man would use if he had the gift of words, thinking for him the thoughts he strives so desperately to fashion into a philosophy of living.

It is the greatness of Lincoln that he has made those words not a precept for danger only, but a doctrine for everyday life. He found the secret of freedom in fighting slavery; he found the secret of peace in waging war. He called upon Americans, not important or powerful Americans, but ordinary Americans, humble clients who came to his office in Springfield, the mother

who gave her sons to the Union Army—he called upon ordinary Americans to dedicate themselves to the great task to which he dedicated his own life.

He defined the task so that, in Chungking and London as well as in Washington, his words have become part of the liturgy of freedom. That is what makes Abraham Lincoln one of the half-dozen figures of modern history whose personality is part of the central democratic consciousness. Men revere Washington; they love Abraham Lincoln.

THE CONQUEST OF SPACE

Jules Verne's hero set an imaginary world record in 1872 when he travelled "Around the World in Eighty Days." This breathless exploit was supposedly accomplished in about one thirteenth the time required by Magellan's expedition to sail around the world in 1522. Magellan spent almost three years, or 1,083 days, on his globe girdling voyage.

In 1929 a German airship went around the world in 20 days and 4 hours, one fourth of the time taken by Verne's hero. In 1938 Howard Hughes flew a 14,824-mile course around the world in less than 92 hours, one fifth the German's time.

This year, a bomber, flying at 330 miles per hour, can make the trip in about 45 flying hours. Thus Magellan's world was 518 times larger than the world of today. Jules Verne's world

was 38 times larger, and even the world of Howard Hughes in 1938 was twice as large.

How long is a mile? To a man on foot it is the distance he will cover in about twenty minutes. In an airplane, moving at 180 miles an hour, it is the distance covered in twenty seconds. The walking mile is sixty times as long as the airplane mile.

The world changes its aspect as well as its shape as the miles per hour increase and the horizons are extended from on high. Man in his role of Superman seems unreal and impossible until it is realized that his modern achievements are entirely real. Flight is the most meaningful symbol of the world today, whether of its desirable future or of its terrifying, destructive present.

[From Science Digest]

By C. JINARAJADASA

CONCEPTION OF THE INDIVIDUAL

THE conception which India is to offer of the individual is bound to be a very complex one, for the reason that India is today a very complex country. We think in these days of the work to be done for India, not in terms of the Hindu or the Musalman, but in terms of Indians. That is one step forward to the recognition of the complexity of her dreams and of her life. Now the complex conception of the individual which India has to offer, grows out of five streams which exist in India today—all integral parts of the inner life and thought of the people. These five streams are five great religious currents, running hitherto side by side, and now slowly converging. Each of them gives one conception of the individual, and contributes something to the fuller conception of the individual of the future.

CHAMPION OF GOD

The conception which exists in each of the five streams of religious thought in India is one which perhaps only a few here and there are beginning to realize as essential for the welfare of the future. Zoroastrianism has a magnificent spiritual and ethical teaching. There is in Zoroastrianism a conception of the individual which has not been developed, but which is essential to the work which Parsis have to do for the world. You have it in the thought that

each individual is a Champion of God. The universe is the place where there is continually taking place a great struggle between good and evil. Each moment there is a struggle taking place between the two, and each Zoroastrian must identify himself with God's army in this struggle. He must have a definite work each moment, planning to transform and abolish all evil. His work in life is not merely to live as a pious, charitable man, dreaming of the heaven to come which is his, but rather as the active fighter for God. A Zoroastrian cannot be a real follower of Ahura Mazda unless in every fibre of his being he is a reformer. He is not called upon to be ascetic and renounce the things of this world, but rather to live in it as the active Champion of God.

BROTHERHOOD OF ISLAM

Passing on to what India has received from Muhammadan civilization, we have it in the unique conception by one Muhammadan of a fellow Muhammadan as a brother. For the first time Muhammadanism brings out the thought, though it is circumscribed to the members of the Faith, that within that Faith each Musalman is a brother. Islam has made a greater success, in the application of the thought of Brotherhood, than any other of the existing religions. Now has come the time for the development of that idea for the future, that each man who does God's work, whether he is of the Faith or not, is a Brother.

HUMAN LIBERTY

The conception of the individual according to Buddhism is that each man by his own striving must tread the Path to Perfection. It is in Buddhism that we have the assertion of Human Liberty far more magnificently than in any other religion of the world. Free of priests and books and ceremonies, looking at the problem of existence for himself, each man can tread the Way of Liberation.

HARMLESSNESS

Jainism has, as one of its practical principles of daily life, *Ahimsa* or harmlessness. It is the religion which has emphasised more than any other the idea of man as the Protector of the lower orders of creation. It is the religion which has given the conception that it is possible for a man to struggle in a world of competition and yet succeed by absolutely harmless ways, that it is possible to dominate the greatest things of life, not by outer force but by an inner soul-force which wins without oppression. The conception of man as the Protector, who wins by ways of passive resistance and tenderness, is essentially characteristic of Jainism.

THE "SECRET"

The Hindu conception of the individual was called in the old days the *Rahasya*, the "Secret". It is the doctrine of the Immanence of God. It is the idea that the individual is not less than God Himself. It means that when you look at a person, however low and humble he may be, before you is the wonderful image of the Majesty of God. No religion

has proclaimed so fully, so clearly and so magnificently, that each man is the Embodiment of the Godhead. Do not for the moment think of the infringements of this great Truth which exist in Hindu religion as practised today. In the Vedic conception we have the idea that in some mysterious fashion each individual—each man, each woman, high-caste, low-caste and out-caste—has within him the nature of God. You know how that Divine Nature is described in the *Gita*:

Wonderful, wistful to contemplate!

Difficult, doubtful to speak upon!

Strange and great for tongue to relate,

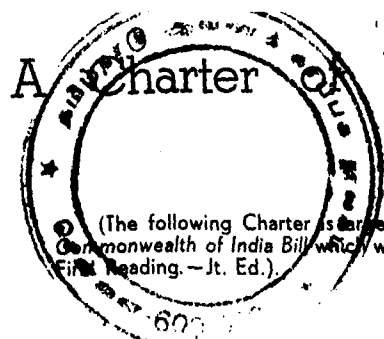
Mystical hearing for every one:

Nor wotteth man this, what a marvel

It is,

When seeing, and saying and hearing are done!

After the false economic and military conceptions of the individual have been cast aside, a new conception must take their place. It is this conception which India can give out of her religious traditions. That conception is complex, as I have already described; when summed up, it says that the individual is at one and the same time a Champion of God, a Brother to all that lives, a Master of his destiny, a Protector of all weaker than himself, and the Godhead revealed. Without this conception of the individual, democracy is a chimera, and all our attempts at reconstruction will be only partly successful. The reconstruction will be partial, because we shall revert to the old economic or military conception of the individual. As we think of man, so is the future of our civilization.



A Charter of India's Freedom

By ROHIT MEHTA

THE FOUNDATION:

INDIA'S Political Constitution shall be broad-based on her villages.

The whole structure should be like a Pyramid: The Units of Government being: The Village Panchayat; the Taluk Samiti; the District Board; the City Corporation or Municipality (with its Ward Committees); the Provincial Council; the Federal Assembly; the Commonwealth Parliament.

The lower unit should remain under the control of the higher, but the latter should interfere as little as possible in the functions of the former.

The functions of these various Units should be Economic, Educational and Political or Administrative. The functions of the Village Panchayat are sufficiently wide as described in the Commonwealth of India Bill as seen from the following:

Educational: "Primary Schools, village work shops, libraries, parks, gymnasium, recreation grounds;

Administrative: "Control over erection of buildings, sanitation and conservancy, prevention of public nuisances, sanitation at fairs and festivals, medical help and village dispensary, control over offensive and dangerous trades, village cattle pounds, registration of births and deaths, civil and criminal jurisdiction in simple cases exercised by a court of

summary jurisdiction, village police, local militia, if necessary;

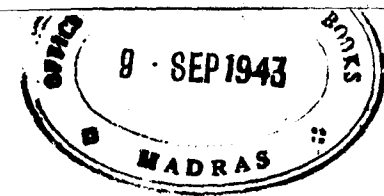
Economic: "Co-operative stores and banks, wells, tanks, canals, cottage industries, village irrigation, village fairs, cattle stands, village forests and grazing-grounds, roads and bridges, certain powers of local taxation and other works of public utility handed over by the Taluk Sabha."

The functions of other Units of Government should also be described under these three heads. Such wide powers given to these lower Units will to a large extent ease the Hindu-Muslim tension as in these lower Units all communities will have to work together, their interests being so common.

AN INTERNATIONAL AUTHORITY

Among the Units of Government is put The Commonwealth Parliament because it is now being increasingly realized, as a result of the two wars of our century, that certain "subjects" should be entrusted to an International authority as they are of an international nature. Such subjects are: Communications, Territorial limits, Racial and National minorities, International Banking and Exchange, Control of raw materials, Public Health, Immigration, Production of War materials and

THE YOUNG CITIZEN



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Editor: RUKMINI DEVI

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The Crow's Nest

DR. MONTESSORI

THIS number of THE YOUNG CITIZEN is dedicated to Madame Maria Montessori whose birthday falls on the 31st of August. It is a very rare privilege for us to have her in India. For many years, from my very young days, I had heard lectures and speeches by Dr. Besant and by Dr. Arundale, who was a collaborator with her in her educational work, of the wonders of the Montessori system. But I had no idea in those days that the Montessori system was created by a person, and that such a very great and beautiful individual as Madame Montessori was still in the world. Still less did I dream that I would have the great joy of knowing her and would have the privilege of being instrumental in bringing her to India.

I have seen with my own eyes in The Besant Theosophical School and in the lectures that Madame Montessori has given that she is one of the greatest

pioneers in the field of Education. But why must it be the fate of geniuses and pioneers to receive so little appreciation and so little support from the world? She left her Motherland Italy, for she was unwilling to give Fascist education. Then she had to leave Spain, for Spain was caught in the civil war, and then she found a home in another country, Holland. Fortunately we were able to bring her to India before the World War broke out. But alas, what a tragedy! For India does not avail herself of the presence of so great a teacher. I have been very fortunate, for I have seen how she has revolutionized the education in our School at Adyar.

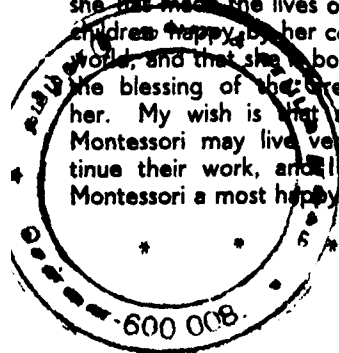
SPIRIT OF BESANT EDUCATION

I have never seen children who find such natural joy in learning as I have found in this School after her advent.

I am quite convinced that these Montessori children will be able to take higher examinations easily and fearlessly. Fearlessness has always been the characteristic of Theosophical schools and has been the spirit of the Besant Education; and to see the Besant education so magnificently blended with the Montessori System is, to me, the highest achievement. If I were not Director of the Besant School I could say much more, for while I am conscious of the many improvements that are needed in the Besant School I can easily say that the School certainly gives joy and freedom to children for the expression of their souls.

We have to thank both Madame Montessori and Mario Montessori, her son and her wonderful co-worker. My sorrow is that Departments of Education in India are not taking advantage of their presence. I know from practical experience that all the trained teachers who exist in India will have to forget everything they have learned and start anew with Madame Montessori if they are to know anything of real Education. This is a strong statement but a very true one, according to my viewpoint.

But I know that Madame Montessori has the love and the respect of all true idealists in the cause of Youth, whether they take advantage of her or not, that she has made the lives of thousands of children happy by her coming into the world, and that she is bound to receive the blessing of the Great Ones upon her. My wish is that she and Mario Montessori may live very long to continue their work, and I wish Madame Montessori a most happy birthday.



THE SPIRIT OF GREATNESS

This is a month of celebrations, for both in The Besant Theosophical School and in KALAKSHETRA we believe in making use of great days, not only to further our work but also to remember greatness, for in this way a deeper sense of unity is created between people of various religions and a direct contact is made with the spirit of greatness.

On the 2nd of August we celebrated the birthday of Colonel H. S. Olcott, the President-Founder of The Theosophical Society. On the 12th August falls the birthday of Madame Blavatsky who first brought Theosophy into this world and who was the guiding spirit behind the formation of The Theosophical Society.

If people look dispassionately into the life of the past century they will see that the history of India and of the world has been revolutionized by the presence of such great persons as Madame Blavatsky, Colonel Olcott, and Dr. Besant; and by the work of international movements like The Theosophical Society. I for one, like many others, do not desire to proselytize, but if one is a true Theosophist there is no other proselytism necessary save to transform men's minds to a greater understanding between religions and nations and to turn people's hearts to the need for the existence of the warmth of human friendship irrespective of all differences.

DEVOTEES OF INDIAN CULTURE

I need not say that my own life would have been so different but for the inspiration of Theosophy. So often people disconnect this inspiration from what I am doing. All the work that I

am doing in the field of Art is for India, and it is dedicated to the cause of reviving the true Culture of India and making it a part of the everyday life of each human being. It is a remarkable fact that all the leaders of The Theosophical Society have been onepointed devotees of India and her Culture; and at the time when India was being Westernized it was they who gave me the inspiration to know and feel for India. In essence it is my love for India that has made me love the greatness of Indian

Culture and Indian Art. The Theosophical Society is not always popular with the public, but I owe everything to it. Therefore, my thoughts and my devotion go to its two great Founders, Colonel Olcott and Madame Blavatsky, for not only did they bring Theosophy into the world, but they themselves were examples of magnificent living.

Pukmini Devi.

Character Makes Destiny

By ANNIE BESANT

THE NATIONAL TYPE

CHARACTER lies at the root of outward conduct as well as at the root of inner aspirations, and the nations of the world have each their characters, the ground work of the national type. These types, taken together, form the Humanity of the age, and constitute its various elements, and in judging the outer social form of any people, it is necessary to understand it as being an expression of national character, slowly moulded from within. Changes may be made which are consonant with the national character, and such grafts will grow and will affect the parent stock to some extent, but grafts of too alien a type will only perish.

The primary Aryan type was of a distinctly marked character, and the feeble remnants that remain of that glorious type bear witness even yet to something of its beauty and its grace. It was a type pre-eminently spiritual, and

the social polity that was its natural expression was moulded to give effect to spiritual ideas and to subordinate the lower nature to the higher, so that the nation might be a school of Souls, and the growth and the development of the Soul might be on every hand aided and encouraged. From this past it has resulted in the present that India, even in her present low estate, despite the loss of spiritual life and the almost complete extinction of spiritual fire, yet remains the one country in the world where to put the Soul first, high above all material interests, is not regarded as a madness; the one country where spirituality still hovers in the very atmosphere, and where external surroundings help the Soul to rise instead of fettering it to earth.

UNBENDING RECTITUDE

But apart from its lofty spirituality, there is another aspect of the Aryan

life which, at the present time is of pressing importance. The Aryan type was one of unbending rectitude, of high morality, and those who would fain see Aryan spirituality again lift its head in the future, will do well to turn their attention now to Aryan virtues, and to try and revive these in the life of the householder.

Out of the spirituality grew reverence to parents, teachers, and elders. Reverence to the gods translated itself in the family and social life into reverence for the parents, who gave and nourished the physical life, for the teacher who gave and nourished the inner life—the second birth—for the aged, whose ripe wisdom served as guide and who handed on the ancient traditions.

THE STEWARD OF THE NATION

From reverence sprang courtesy, respecting others and self-respecting; the gracious courtesy which has stamped itself on the bearing of all classes and, even yet, serves as a pattern of the manners that 'are not idle,' and that make the wheels of life run smoothly. Then came hospitality, the guest to be honoured as a god, hospitality free-handed and generous-minded, a duty ungrudgingly done: and its sister, charity, so that none might starve while others had enough, not yielded as a legal dole but given gladly, for the householder was the steward of the nation and none of the nation's children must go unfed. Reverence, courtesy, hospitality, charity, these were the social virtues of the Aryan householder that rendered him so gracious a type.

TRUTH AND COURAGE

But these would not have availed to build the Aryan character, lovely as

they are, had there not been laid as a foundation, the bed-rock of Truth. Never might Aryan utter a lie; never might Aryan lips be stained with falsehood. Rigid fidelity to the pledged word, undeviating accuracy, these were taught by sacred precept, by lofty example, and this supreme virtue of Truth—without which all else must wither and perish—so wrought itself into the life of the nation that even now some Indian methods remind us of a time when an Aryan's word was his bond. Would that every Aryan boy would make a vow in his heart to keep truth unstained, for he would by keeping truth do more to serve the nation than if he shone out as a brilliant light in the scholastic, legal, or political worlds!

Courage walks hand-in-hand with truth, and fearlessness was a distinguishing characteristic of the Aryan type; fearlessness, which has tenderness for its other aspect, for only those who hurt none need fear none. Pain inflicted is a prophecy of future pain to be endured, for the Great Law swings unerringly, and to every act of wrong brings its meed of pain. Therefore is harmlessness the highest Dharma, and therefore read we of 'the fearless Brahman.'

If India is again to hold up her head among nations, India's younger children must begin to lay the foundation in their own lives of the Aryan type of character. The virtues that I have mentioned were its most pronounced attributes and the revival of these among the Aryan youth would presage the rebuilding of the nation. 'Character makes destiny,' and Indian destiny depends on Indian character.

Bharata Natya—Its Eternal Spirit

By RUKMINI DEVI

[A radio broadcast reproduced with the kind permission of AIR, Madras]

DANCE AND MUSIC

BHARATA NATYA is considered in modern days to be the dance of South India, particularly of the Tanjore School. But the name signifies it to be the dance of Bharata Varsha or India as a whole, though all schools of Indian dance, except the South Indian, have deviated, through the blending of other influences, from the original style and the name. Even in South India, the only dance called Bharata Natya is the particular presentation of the art as given by a single dancer and based on the concert arrangement. This method of presentation came into existence about a hundred years ago during the reign of the Maharashtra rulers of Tanjore who gave much encouragement to this art. Many other styles have almost, if not entirely, disappeared and they need to be revived and recreated.

There is no doubt that Bharata Natya is a gift of the highest order. In the old days, in South India, great musicians studied this art, for it enriched the Bhava and Tala of their music. गीतं वाद्यं तथा नृत्यं त्रयं संगीतमुच्यते as the Sangita Ratnakara states. According to this, the dance is essentially an aspect of Sangita or music and therefore one finds the same origin, the same essential principles in both the Arts. The musician and the dancer

must study the same books which give not only the rules and principles of these arts but also a vision of the vistas up on vistas of imagery that make Art real. Hardly any dancer of today is learned and even in the not distant past most dancers were not given much general learning. But the teachers of the dance, if they are of a high order, must be learned and must be musicians of real merit as well. It is the lack of study of the dance that narrows down the perception of the dancer and limits the creative spirit. This may sound strange, for many think that the study of the Sastras limits the dancer's imagination. On the contrary, great books such as the Bharata Natya Sastra and the Sangita Ratnakara lead you into a world of imagination and reality and take you to the origin of Bharata Natya. You can then understand how Natya is derived from the Vedas and is itself a spiritual expression and philosophy of life. There seems hardly any detail that was left for the dancer to decide. But, when you go beyond a superficial study, you realize that the artist is free, as free as an architect who plans a house, a temple, a city, but within the boundaries and limitations of the landscape with its rivers, forests, and mountains. This dance is equally an architecture that is built within the framework of that spirit of India which is embodied in

her arts, her Sastras, and her philosophy.

THE ESSENCE OF DANCE

But how does freedom come from limitation? Firstly, the very limitation in the Sastras of Sangita frees you from form. They tell you that Natya is an Avatara of the Divine Spirit and paint before your eyes the picture of Sri Nataraja Himself, the Cosmic Being Who dances as the worlds dance with Him. The highest and the most eternal bliss, the joy of the innermost being of man which knows no truth but in joy; this is the essence of the dance. He who has transcended the reign of the emotions and has burnt them to ashes, He who protects all by His divine compassion, He dances like an ordinary mortal. With Him dances Parvati who is part of Him. She who is the very incarnation of divine pity and gracious Motherhood, She who is above every woman, every Queen, She, too, dances like an ordinary mortal. Is there a greater conception of Art anywhere, and is not this idea one that transcends the physical?

THE RELIGION OF BEAUTY

With this magnificent picture before us and having lifted our very beings into this spirit, India takes us to the next step, the description of the dancer and her sense of dedication to this sacred art, for it is a Scripture to those who find religion in Beauty—Beauty transcending its physical expression, Beauty translating the Spirit in terms of movement.

The great authors of the Sastra knew that essentially form and sound

are one and so laid down Bhava, Raga, and Tala as the three great essentials of dance as well as music. The heart of all expression is the feeling and so Rasa, as feeling is termed in Sanskrit, with all its manifestations, is also the heart of the dance and is so subtle in its essence that the expression of it is not something that can be learnt from a teacher but has to come from the maturing of a gift with which the dancer herself is endowed. In these days, only South India lays emphasis on this aspect of the dance. In South India no dancer, however skilled, however young and beautiful, is appreciated for long unless her art is so enriched.

FOUR-FOLD BHAVA

This Bhava or Abhinaya is four-fold. Angika is the expression through gesture, the mudras, and even the foot movements. This Abhinaya is common to all forms of dancing that I have seen in India though it is more elaborate in Kathakali and Bharata Natya than in other forms. The second is Vachika Abhinaya, or expression through voice. This shines especially in Bharata Natya, for a dancer who sings with beauty and feeling has a unique place in the hearts of the South Indian people to whom music is almost a necessity of life. It is, of course, difficult for a dancer to sing throughout the intricate and strenuous movements of the dance, but the Padas, which are songs specially composed for the Abhinaya part of the dance, the Slokas and other compositions are meant to be sung by the dancer, though not entirely by her. The third aspect of Abhinaya is called Sattvika or producing the effect of emotions such as the shedding of tears, laughter, fainting, etc.,

In Bharata Natya, Sattvika Abhinaya is delicate and natural, though vivid. The fourth division is Aharya Abhinaya which means the expression of the character of a part through appropriate costume, make-up, ornaments, and other personal equipment of the dancer. In Bharata Natya, the dancer, when she dances a whole programme alone, wears the same costume throughout the entire evening. But in South India there have been dance dramas representing the great stories of the Puranas such as the life of Sri Rama, of Prahlada and others. And even today these are presented by Bhagavatars (or men dancers and musicians) of Uthukadu, Sulamangalam, Melattur, and Kuchipudi in the Telugu District. The only dance drama performed by women is the Kurawanji Natakam which can be seen every year in the Tanjore Temple. But this does not give at all a true impression of what the dance drama must have once been, for this also is on the verge of extinction. In the reign of Rajaraja Chola, this Kurawanji Natakam, as well as other dance dramas, were performed in every Temple, and though these dance dramas do not exist any more, from the literature that one reads, there is no doubt that many of them were extremely beautiful; both from the point of view of Tamil literature and from the point of view of the ideas expressed, they were superior to the present Kurawanji Natakam performed in the Tanjore Temple.

In the dance drama, one finds the use of Aharya Abhinaya, though in the immediate past the costumes were chosen without that taste and refinement which are such definite characteristics of Bharata Natya itself.

TYPES OF DANCE

Then there are three types of dance—Natya, Nritya, and Nritya. Natya is drama which, according to the Bharata Natya Sastra, and other classics, is really dance.

Raga is melody and is necessary to every form of dancing and Tala is rhythm or time. Tala is also necessary to all forms of dancing, but is specially emphasized in all its intricacies in Nritya which is physically the most difficult part of the dance. Bharata Natya of the Tanjore School excels in Nritya. Even in South India there are different schools in which there are variations of technique, where the adavus or basic steps are different. A Nattuvanar or dance teacher must be an expert in the Tala aspect of music in order to compose dances that are beautiful. Those dances that are composed to Swaras and to drum syllables, called Tirumanams in South India and Boles in North India, are extremely beautiful but are difficult to execute perfectly. There are Tirumanams to all the thirty-five Talas, although in these days very few people use them all. In South India the dance teacher of the old type is a learned person but the dancer, especially during the latter period of decadence, was very rarely expected to know much about the dance. The equipment of the dance teacher consisted of music in all its intricacies, Tirumanams and the practice of the dance itself, a knowledge of the Sastras, a capacity to play the different musical instruments used in the dance as well as the ability to be a good singer. He is like the conductor of an orchestra and without him no dance can take place. Every dancer has also

to depend on him to conduct a recital, for he has to say the Tirumanams in a particular way and to play the bell metal talas according to the composition and steps of the dance. It is difficult for anyone to play these bell metal Talas except after long years of training.

The Sastras have clearly laid down the type of instruments and the number to be used, but in latter years the accompanying music consisted of the drum and the clarinet and sometimes the violin, over and above the vocal music. The clarinet is a most unsuitable instrument of foreign origin and during the last few years the flute has taken its place. The violin, though foreign, has become beautifully adapted by South Indian musicians but it is obvious in the very olden days the Sarangi was the stringed instrument even of South India and this would be far more suitable for dance accompaniments, though unfortunately hardly any South Indian musician is able to play it.

FREEDOM IN ART

It is this dependence and ignorance of the dancer that has been one of the causes of the death of this art. A dancer must receive the same training as the dance teacher but this means many years of study. Till lately, the dancers of South India were all temple dancers and belonged to a particular caste. But there were many fine geniuses among them, some who have shone brilliantly in Abhinaya and singing, so that though they began their career of dancing very young, they have continued, inspiring audiences till they were even seventy years of age. This again proves the freedom in art of

Bharata Natya, for it shows that its greatest message is its teaching, the teaching of a philosophy of life, the teaching of great truths through the portrayal of the lives of the Great Ones, through the compositions of those who were inspired, the blending of limbs and movements to music, and the lifting of the emotions through voice and gesture to the One Being to Whom you dance.

AN OFFERING

This was, and is, the eternal spirit of the dance, but in Bharata Natya this high level was not maintained. Out of the nine rasas to be expressed, Sringera became predominant. Sringera or love can be portrayed in its most beautiful aspect, as I am sure, for example, was meant by the great Kshetragna whose songs are among the most beautiful ever composed for the dance. At the same time Sringera can become coarse and vulgar. India's gift is spirituality and when the dancers forsook the ideal of dancing to the Deity in the temple and began to dance to the ruler or patron, then the dance became personal and gradually deteriorated to such an extent that it came to be considered a degrading thing to see or to learn. In the days of the great Cholas all arts flourished and the greatest dancers and musicians were encouraged and respected by the rulers. Artists were never in want, but in latter days, and even today, Art has become commercial and artists have to adapt themselves to the problem of earning a livelihood. Taste has changed, so that cheap art has become expensive and good art is starved of interest. Until the ancient spirit is revived, until

great artists are encouraged by the State in token of their gifts which ennoble a nation, we cannot expect the pervading of true culture which alone is the link between the higher and the

lower worlds. Among the greatest gifts of the world is Bharata Natya, for this dance is not merely for audiences, a mere entertainment, but is an offering to the Highest.

"Your Heritage"

[Condensed from the American Magazine Time]

MARIA was heavy with child when the German took over their village in Yugoslavia. Her young husband, Peter, escaped to join the Yugoslav Partisans. He was shot several weeks later, but before he died he took out a stub of pencil and wrote a letter to his unborn child.

His comrades passed the letter from hand to hand. It has already become a part of Yugoslavia's folklore. Last week it reached London and the outside world:

"My child, sleeping now in the dark and gathering strength for the struggle of birth, I wish you well. When your time comes, there will be something in you that will give you power to fight for air and light. Such is your heritage as a child born of woman—to fight for light and hold on.

"May the flame that tempers the bright steel of your youth never die, but burn always, so that when your work is done you may be like a watchman's fire on a lonely road cherished by all wayfarers.

"The spirit of wonder and adventure, the token of immortality, will be given to you as a child. May you keep it forever; with that in your heart which always seeks the pastures beyond the

desert, the dawn beyond the sea, the light beyond the dark.

"May you seek always, and strive always in good faith and high courage, in this world where men grow so tired.

"Keep your love of life, but throw away your fear of death. Life must be loved or it is lost; but it should never be loved too well.

"Keep your delight in friendship; only learn to know your friends.

"Keep your intolerance; only save it for what your heart tells you is bad.

"Keep your wonder at great and noble things like sunlight and thunder, the rain and the stars, the wind and the sea, the growth of trees and the return of harvests, and the greatness of heroes.

"Keep your heart hungry for new knowledge; keep your hatred of a lie and keep your power of indignation.

"Now I know I must die. I am ashamed to leave you an untidy, uncomfortable world. But so it must be. I kiss your forehead. Good night to you and good morning and a clear dawn."

When the avenging Partisans swept back into Peter's village they found that Maria had been murdered a few days before her child would have been born. The letter that his comrades could not deliver has become a letter to all the unborn children in this great, mad world.

What Is Real Education?

By H. P. BLAVATSKY

(Madame H. P. Blavatsky, the messenger of Theosophy to the modern world was born on 12th August 1831. She it was who turned the eyes of the Western world to the eternal Light of the East which was lost sight of in the dust-storms of materialism. What she wrote about education more than 50 years ago is still true in our times and our educational experts would do well to listen to what she has to say on the problems of education—Jt. Ed.)

THE TRUE OBJECT

"What is the real object of modern education? Is it

To cultivate and develop the mind in the right direction;

To teach the disinherited and hapless people to carry with fortitude the burden of life;

To strengthen their will;

To inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood;

And thus to train and form the character for practical life?

These are undeniably the objects of all true education.

HOT BEDS OF SELFISHNESS

YET every young man and boy, nay, every one of the younger generation of schoolmasters will answer:

The object of modern education is to pass examinations,

A system not to develop right emulation, but

To generate and breed jealousy, envy, hatred in young people for one another, and

Thus train them for a life of ferocious selfishness and struggle for honours and emoluments instead of kindly feeling.

Selfishness is the curse of humanity, and the prolific parent of all the evils and crimes in this life; and it is your schools which are the hotbeds of such selfishness.

It is faith which leads to sight, not sight which produces faith. When the blind man in the gospel uttered the anxious cry "make me to see," he asked for Faith, because he knew that it is possible to have eyes and not to see.

—DR. MONTESSORI

Dr. Maria Montessori: The Protector of the Child

By EDITH F. PINCHIN

[Our readers have heard already much of Dr. Montessori and have read probably the short sketch (which appeared in THE YOUNG CITIZEN, August 1941) of her life written by Mr. Mario Montessori, so much more qualified to write than anyone else; many of us have also known her, so I am attempting to give only a few pen pictures of very important occasions.—E. F. P.]

THE "SUN-RAY"

■T was a very important occasion when on August 31st. 1870 a baby girl to be named Maria Montessori was born at Chiaravalle near Ancona, a port on the Adriatic coast of Italy. No one probably noticed anything remarkable about her at this early age, although she must certainly have given promise of personal beauty quite soon. But not many years passed before another occasion was noticed, at least among her acquaintances, for she attended a public school after a few years of education at home and she was the first Italian girl to do so. This meant of course that she had to attend a school for boys and as a consequence, be troubled with many annoying and curious little regulations and limitations as well as being teased and criticised by her fellows. But she was evidently already marked out as a leader, well able to stand alone, for nothing daunted, she proceeded a few years later to the University, this time even despite the disapproval of her father, who would not speak with her for a long time. The Italian newspapers noted the next great occasion, for she was the

first woman in Italy to obtain the degree of Doctor of Medicine, and hardly had they finished writing about her, then she was chosen to represent Italian women at a Feminist Conference in Berlin and now all the Northern European papers mentioned her strong arguments and her brilliant speaking as well as her beauty; they named her "Sun-ray"—a beautiful name which she has earned in a far more wonderful way since.

Still another breath-taking occasion was when in 1897 she applied for a post as a House Physician in the General Hospital at Rome, and was awarded it above other applicants before anyone knew that the brilliant applicant was a young lady and not a man, for she had entered under an assumed name as she did not want her sex to influence the choice at all.

THE YOUNG APOSTLE

You may begin to think that she went on thus gaily from honour to honour, but she who earned her honours so brilliantly, carried them very simply and always only for the sake of Truth, so the next occasion—almost immediately after the receipt of her

last honour—was astounding to Europe. The Empress Elizabeth of Austria had been stabbed in Genoa by a criminal lunatic and had died, and the tragedy called out from the young doctor a terrible condemnation. Risking her new position and popularity, she spoke out in utter fearlessness to the medical world who had so lately honoured her, charging them with the crime of the Empress Elizabeth's death: "It is you who have killed Elizabeth. A lunatic cannot be held responsible for his actions—those responsible are the medical men who allow him to be at large, abandoned, uncared for." Again her name appeared in the papers for Europe was startled and stirred by this fiery young apostle for the Right, but behind this eager fire lay years of quiet systematic study, and a picture not seen by the world of a young lady in the Medical Library at Rome poring over books written by two French doctors—Itard and Seguin—who lived about the time of the French Revolution and had made wise and interesting experiments trying to educate a defective half-wild boy. Those books had been in the Library for 50 years or more, but had been passed over unopened by men doctors and students, for no one troubled about mentally defective people. But the eager young lady student had studied them deeply and made this special part of the medical field her own province. So behind her fire was wisdom, and deep study. No wonder that the result was the founding of the first institute in Italy for defective children, and that in a year or two the young doctor moved on to the Chair of Hygiene in the University of Rome.

MEETING WITH DR. BESANT

In 1900 we find her for the first time in England, again delegate for the Feminist movement. There she was received by Queen Victoria, and met for the first time (in this life) Dr. Besant (then Mrs. Annie Besant) who notes in her Diary that Dr. Montessori came to lunch with her. I wish we had a picture of that meeting, but Dr. Montessori herself has said how graciously Dr. Besant invited her some little time later to sit near her at one of her public meetings and how warmly she spoke in her lecture of the work of the great, though still young, educator to Dr. Montessori's own surprise. I have the reverse of that picture when only three years ago, Dr. Montessori was staying at Ootacamund and visited Gulistan, she made the very quiet request—"I would like to remain here (in the room where Dr. Besant had worked) for a while and meditate"—and she remained. With such simplicity and beauty do the Great approach the Great.

NEED FOR REAL EDUCATION

Unfortunately because she began her work with defectives, the world for a time began to think of Dr. Montessori's work as only suitable for such children, but she worked for humanity as a whole, and that meant to her the Child. The only result of her brilliant success with defectives was the realization that normal children had need of a new education to enable them to express their real powers. Her intuition told her that it was not suitable to start with University and school syllabuses but with the child himself. She recognised no dictator in studies, books,

ideas, bodies of directors—she recognised only the child and she sought to discover him apart from the wrappings that the adult world puts on him even in babyhood, and having found him to give him those things he—the real spiritual child—needed.

CHILDREN'S HOUSE

All the world has heard of the first "Children's House" opened in Rome in 1906 and the "miracle" of the hitherto unruly slum children made "new", and we shall read of it many times in the future because it was a revelation that the world cannot afford to forget. From year to year her work developed, true always to the first spiritual plan which she had known intuitively and expanded consciously and rapidly.

I saw her first as a student in the first educational course she held in England in 1919 in a small hall (too small for her next Course) in an educational institute that has since disappeared, I think, in the Battle of London. She was then younger than now and I kept my eyes glued to the regal figure with the beautiful dark hair and eyes, who commenced speaking in a very soft almost nervous voice but which rapidly became strong and sure without losing any of its beauty. What a wonderful Course that seemed to me! The only one that approached it in joy and magnificence was the First Indian Course, here at Adyar.

Another wonderful occasion was at the Theosophical Convention at Copenhagen in 1937. She herself was conducting an Educational Conference in the city but spent one morning with us,

and in honour to the official language of the Conference which was English, she had prepared her speech and read it in English. It could not fail to be appreciated even though this was the first time she had spoken publicly in English, but when the Chairman, Professor Marcault, suggested that she might like to answer questions in Italian and he would translate, the whole large audience was electrified by the fire and love and power that shone through her words untrammelled by a foreign tongue. Professor Marcault said later that the force was so strong that on the platform with her, he felt almost lifted from his feet.

We have many beautiful pictures of her here at Adyar, both magnificent and intimate—on her birthdays, with the children, with the staff of the Besant School, the time when she first spoke spontaneously in unprepared English to her students and again so beautifully on the occasion of Dr. Arundale's birthday two years ago. We know also her sense of fun and the delightful amused twinkle and the silvery laugh at such times. To know her is to love her, admire her, pay homage to her and cherish her.

RECOGNITION OF CHILDREN'S RIGHTS

What will be the lasting monument to this great lady? Not only her method or her apparatus, wonderful as that is; has not she herself said: "There is no method—you do not see any method; there is only the Child." Sometimes we, her friends may be caught and glamourised by the beauty and wonder of the apparatus and fail to see the child for

whom she created it; she thinks only of him—the "Little Messiah" to the world. It was in Copenhagen that the first practical steps were taken towards what I hope will be the real monument to her—and that is the child recognised in his rightful and important place in society. She who all her life has fought for the right of women to education, and political freedom, for the right of the workers to proper conditions and leisure, is a greater warrior still for the rights of the child. The Social Party of the Child first spoken of in Copenhagen

is a step to make her dream come true—a dream of the Child considered with dignity in his real nature, an asset and not a liability to every nation and to the world in general. He is not only a citizen in the making—he is a citizen already and we must accord him the rights of a citizen which means the right freedom to enable him to express his finest self—when that is achieved, Dr. Montessori will have a worthy living monument and one that will surprise the world with its beauty, power and quiet confidence.

The Soldier Who Risked Everything

By G. SOOBIAH CHETTY

(The birthday of Col. H. S. Olcott, the President-Founder of The Theosophical Society was celebrated at Adyar on 2nd August. The following is a summary of the speech given by Rao Saheb G. Soobiah Chetty on the occasion. Rao Saheb G. Soobiah Chetty had very intimate contacts with Madame Blavatsky and Col. Olcott and is one of the oldest living members of The Theosophical Society.—Jt. Ed.)

COL. OLCOTT was an author and a successful journalist; he had the rare capacity of making his lectures and essays very erudite and instructive. Col. Olcott before he joined H. P. Blavatsky had a great desire to obtain definite information regarding superphysical existences and life after death. H. P. Blavatsky who had completed her Occult training in Tibet and qualified herself fully to carry the message of Theosophy from the world of the Great Ones to the outer world, was directed to go to America and meet H. S. Olcott and influence him to collaborate with her in successfully carrying out the work given to her by her Teacher.

It was no easy task for her. It was uphill work but she was finally successful

in her attempt. H. S. Olcott as soon as he was convinced of H. P. Blavatsky's honesty of purpose gave up all that was dear to him and joined her. With the help of a few friends they founded The Theosophical Society in 1875. In 1879 they both came to India, after a very successful work in America. Within two or three years their work progressed very favourably and the demand for Theosophy increased rapidly throughout India and Ceylon.

Colonel Olcott became a Buddhist and revived Buddhism in Ceylon with the help of Sumangala, the Head of Buddhism in that Island. He opened a number of schools all over Ceylon and those schools are now doing good work. They came to Madras in 1882

and established a Branch of The Society. While in Madras they raised subscriptions for the purchase of the Adyar Estate and before long Adyar became the Headquarters of The Theosophical Society.

In 1889 Dr. Besant joined The Theosophical Society and became H. P. Blavatsky's successor. In 1893 she came to India. Dr. Besant and Col. H. S. Olcott worked together very amicably and the Theosophical work got on exceedingly well for many years. After a very useful career for 32 years H. S. Olcott passed away peacefully in 1907. The schools in Ceylon, the Harijan Free Schools at Adyar and the Adyar Library are living monuments of

his unselfish work in the field of Education and general literature.

One of the Great Ones said of him: "Him we can trust under all circumstances, his faithful service is pledged to us under all circumstances, come well come ill. Where can we find equal devotion. He is one who never questions but obeys: who may make innumerable mistakes out of excessive zeal but never is unwilling to repair his fault even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternize with any outcaste, endure any privation for the Cause."

Our Correspondence

[We are printing here extracts from a letter received by Our Editor from Mr. Tom Naylor, a Young Theosophist of New Zealand now on "active service" in the Middle East. In his letter he supports the view expressed by Our Editor in The Crow's Nest of August 1942 regarding the place of Art and Culture in National and World affairs.—Jt. Ed.]

CULTURAL AMENITIES

YOUR editorial notes deal with the relative values of culture and political activities. You comment upon a discussion with a well-known lady who is of the opinion that art must live in a state of suspended animation in order that the material side of life can be more fully developed.

That is an illusion which many people seem to have in the various "home" countries. Recently I was talking to an RAF sergeant in the Theosophical Lodge who was not long out from England.

He expressed his surprise at the cultural amenities that are open to men and women of the services in Cairo and I gathered that he anticipated finding us in a rather primitive setting wearing a Western veneer.

For my part, I often wonder if England has the same cultural amenities which are open to us in the Middle East Forces when we are not occupied with military affairs.

On this subject, ironically enough, I sought enlightenment from a Polish corporal who happened to be sitting beside me one Sunday in a Cairo

Theatre when we were witnessing a Greek Ballet in aid of Greek charities.

INTEREST IN THE ARTS

Having been in the Middle East for more than 3 years, my knowledge of England is vague and after the bombing raids I find it is impossible to recognise even familiar land-marks in cities I have resided in. And so the Pole told what it was like in England today, what kind of cultural amenities have developed with the influx of nationalities. I was pleased to hear that it was a story similar to our own out here, and that the effects of the war was to increase, not decrease the interest in the arts.

In the early days of the war, we had very little in the way of entertainment apart from the cinema and a few clubs run by English ladies—mostly the wives of army and navy officers, but as the 8th Army grew from the small nucleus of British, Indian and New Zealand troops, the position changed so that we have excellent libraries, first class orchestras, a chain of concert recitals, dramatic societies, art classes on a scale which is far more universal than ever before in civilian life.

Such a thing is possible only because the sense of duty and service has been drawn out of the individual by the force of necessity.

As things are developing in the Middle East, our lady friend seems to be missing the point entirely, for it is found that whilst there is a very keen interest in the post-war world, in social security and the whole forum of compassionate sociology, this is all inter-linked with cultural expression.

A CREATIVE URGE

I suppose the instincts unfolding through us are part of the major unfoldment which is taking place through the world in general—if it were not so, unity would have no meaning. This being so, it must also mean that the world is being infused by a creative yet artistic urge in preparation for the new renaissance.

When that renaissance comes, it will not be like the earlier European ones which gave us our great individual artists. Instead it will be a renaissance of intelligent unfoldment within the home and the small group. Furthermore it will be international and universal in character.

The indications are appearing in such declarations as those of the Archbishop of Canterbury who is appealing for the sanctifying of the home as the basis of reconstruction.

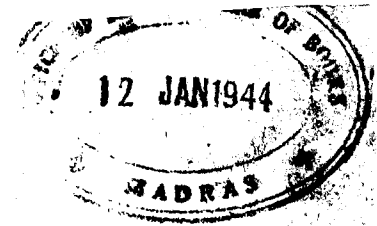
In actual fact, the gaining of economic freedom, the development of social security are co-partners in the new world order with culture.

CONSTRUCTIVE LEISURE

It is necessary that Kalakshetra should be stimulated so that no destructive gap may be found when the consciousness of man, being free of the grind of poverty and misery, suddenly finds itself at a loss for constructive leisure.

I would suggest that rather than regarding cultural expression as being of inferior character and importance, the ideal be expanded into all countries. Particularly is it important that social centres of a wide international character such as we have in the Middle East.

THE YOUNG CITIZEN



Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

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The Crow's Nest

OUR Editor has been very busy with a number of important art activities, including the arrangement of various art programmes during the Christmas week in Madras and Adyar. An idea of these art programmes was given by her in the last Crow's Nest. As one watches the fast-developing work of our Editor in connection with Kalākshetra one feels that she is giving a new cultural impetus to the great movement of India's Renaissance. An ever-increasing number of people are taking interest in the activities with which she is intimately connected. The art programmes arranged for this Christmas week will create still more interest for the work of Kalākshetra among those who desire to see India releasing herself from the cultural enslavement to which this country has been unfortunately submitted for many a decade.

1st of December is a red letter day for all Young Theosophists and for all those who are working for the cause of Youth, for it is the birthday of Dr. Arundale. Dr. Arundale is a great friend of Youth and young people have always found in him their staunch supporter. He inspires young men and women wherever he goes and his magnetic personality draws out enthusiasm and courage from all who come into contact with him. The Indian Youth movement owes much to him for he was instrumental in bringing into being Youth Leagues and Youth Lodges in India. We offer to him our deep affection and gratitude and we wish him a very long life. We assure him of our loyal support in the dynamic leadership he is giving to Youth in its task of reconstructing the world.

T. ED.

India's Genius in Art

A SLAVE MENTALITY

GENIUS exists everywhere in India; we have only to open our eyes to see it. For the most part it is unconscious; we must make it conscious and bring it out of the background into the foreground of our life.

As long as there is in India a slave mentality, Indian genius will surely be submerged. We must get rid of our slave mentality. At present there is a great interest in art, and many people are doing a very fine and splendid work to bring to the foreground all that is beautiful in India. That is wonderful indeed. The ordinary people, the majority of people who do not consider themselves artists, they must also express art in their own lives. Art is not only doing something, but is being something. That is where our genius exists. Nowhere in the world can there be more meaning or understanding of Divinity in different forms of life than there is in India. If you take, for example, music and say, "How can we contribute to the musical life of the world?", I would answer that if you read the Indian books and make a study of Indian music as originally conceived by the great geniuses of the past, you will know that every note of it has not only a very strong meaning but also a power. These books will explain to you how that power can be utilized in the best possible way. The West has most marvellous music. I myself appreciate their classical music immensely, though I cannot say that

Art

By RUKMINI DEVI

I appreciate jazz very much. In the great music of the West there is so much of the fundamental principles of Indian music but they do not know these fundamentals. I think India can easily show to the West the why and the how of their own music. We have the very essence and foundation of their knowledge.

THE ESSENCE OF ART

The same thing can be said of dancing. We have our own form of dancing—unique and wonderful. Some of the finest dancing is done in temples by those whose lives we may disapprove. To disapprove is not kindly, because we have made such a situation for those girls and therefore we must disapprove rather ourselves, our own character, for having allowed such unhappiness to exist at all in our country. It is not the art with which we have to find fault. All the art those girls express is entirely beautiful, for in their praise of the Deity, their art is one with religion. All their numerous gestures and songs are devotional offerings to the Deity. Can you imagine any idea more wonderful than the idea that people should devote their art entirely to the Deity because it is too good for ordinary life? That is the most beautiful and inspiring of all arts. If you offer your best to the Highest, surely the Highest will come down in you so that you give your very best to the whole world. That is the very essence of our music, our dancing, our

sculpture, all forms of art. Unless we can feel strongly enough to make our art absolutely one with the soul of our country, so that our artistic expression cannot be limited, so that it cannot be restrained, we shall not be able to express the true spirit of India's art. Our art and our genius in art in India can only be expressed if we can be ourselves.

ART IN DAILY LIFE

Let us talk about the freedom of our own souls. The moment we are free, we shall have political freedom, no matter how many nations are dominating us. With such freedom, strongly Indian, we can truly express our own genius, we can be outstanding, we can be great, understanding along all lines of thought. Unless we believe in ourselves, we cannot do it. Our young people in India have within them the capacity and potentiality to become as great, if not greater, actors in dramas than Western people. We do not have good dramas because we have crude, ugly ideas of drama; we don't understand it. If we are really Indian, if we are truly Indian, we can understand it and then we can be equal with the greatest artist of any other country in the world.

I cannot dream of an India more beautiful than the India of the Puranas; I cannot dream of a culture greater than we have had. I do not say the Indians live up to it. If we lived up to it, I would say that we would attain the pinnacle of true Indian genius and life.

Art is not only in dancing and music; it is in the home. The greatest genius of Indian life is very much expressed by the woman of India. It is

in the home that you see the greatest beauty.

How can we help India, how can we promote all that is great and wonderful? We must appreciate the poor man's dress, if it is beautiful, as much as we would appreciate that of a dancer or artist on the stage. We must have our hearts and minds open and make up our minds to restore to India her lost appreciation of genius. We must be one with India and her genius with all our hearts and minds. We must believe in her and make up our minds that India, real India, the true genius of India, shall live again, in all forms whether religious, political, educational, or artistic.

MUSICAL INSECTS

Of all the musicians of the insect world, the grass-hopper is probably the most talented and versatile, for he can play a number of different tunes. His "fiddle" is attached to one wing, and he uses a hind leg for the bow. On this leg is a row of little knob-like protuberances that give forth the raspy sound when drawn expertly across the wing.

Besides being a great singer, the grass-hopper is also the champion jumper. If a ten-year old boy could jump as high for his size, he could easily leap over an eight-storey building.

The cricket, whose notes are usually pitched lower, can create a greater volume of sound than most of the other "fiddlers" combined. Entomologists have reported that, sometimes, he can be heard a mile away. If man could make as much noise accordingly, his voice could be heard many hundreds of miles.

D.B.C.¹

By GEORGE S. ARUNDALE

BE careful to avoid all anonymity, for anonymity is rapidly destructive of honour and the moral sense.

Have the courage of your convictions and never ask another to take a course which you yourself would not dare to follow.

Never applaud either at a public meeting or privately sentiments which you yourself would not have the courage to sponsor. If you do you are probably encouraging some one to go into a danger from which you would recoil, but into which he ventures to plunge thinking he will have active public support because he has received active public applause.

Never throw upon another the responsibility for your words or actions, even if he has inspired them. Carry your own burdens. Never seek to make the burdens of others heavier by unloading yours on them, even if you have accepted from them the loads you are bearing.

Never be afraid to stand alone even amidst the execration of those around. Only those who have the courage to be alone will ever become leaders of their people.

There is never any credit in being a unit lost in the midst of a crowd, an echo of a prevailing passion. There is ever credit in leading, even if there be none to follow.

Under no circumstances encourage in any way whatever any speech or action likely to end in violence or in any disobedience to law save that which

honours while it disobeys. If you deem it necessary to be unlawful, give all facilities to the law to exercise its lawfulness upon you.

Before you speak even for a moment, think, consider, feel, for at least an hour. Make up your mind slowly but act swiftly when it has thus been made up.

Abuse or find fault with your friends if you must abuse and find fault. They will understand you, and make allowances. But never abuse or find fault with your opponents, still less your enemies if you have any left. They will not understand you nor make allowances any more than you will understand them or make allowances for them. Yet vehemently denounce that which you deem to be wrong, and on due occasion, though sparingly, the wrongdoer too. But let there be in your heart the saving grace of knowledge that there is no wrong so irremediable that right can never take its place, nor any wrongdoer so utterly lost that he will never become righteous. Both the wrong and the wrongdoer will be saved, each by the change of the wrong into the right.

Fight for the Right. Be loyal and loving to your comrades-in-arms. Fear no foe nor any adversity. Speak with fervour, yet with restraint. Perform more than you promise. Act with due swiftness upon your determinations. Cherish your enemies and opponents that they may become your friends. If hatred still lingers in your heart you are not yet fit to fight. Only those who love can conquer. Only those who love can save.

¹ D.B.C. = Do be careful.

A Practical Dreamer

By WILLIAM F. McDERMOTT

12 JAN 1944

THE LATEST STUNT

THE chances are at least 20 to 1 that you have never even heard the name of Henrietta Szold. Yet she is one of the superwomen of the world today, accomplishing at 82 years of age incredible things in saving the lives of the war orphans of Europe. Her disciples credit her with having prevented the slaughter of at least nine thousand homeless Jewish waifs.

Take Miss Szold's latest "stunt." When she heard that nearly a thousand Polish refugee children were stranded at a port in the Caspian Sea after a hegira of three years—during which, according to official reports, they often "slept in the woods, half-naked, exposed to disease, eaten up by vermin,"—she immediately asked for their charge.

She negotiated with the Iran government for four months before she got their release. Finally she secured permission, only to have the Iraq (Arabian) government refuse them transit across its borders. The sole alternative was to send them on another treacherous journey through the Persian Gulf, and up the Red Sea to Suez, where special trains carried them to the new Promised Land.

This convoy of waifs from the charnel house of Europe was only one of the migrant bands whom the aged woman has helped—her life since she was 60 years of age has been a romance of rescue. Backed by the Hadassah societies of America, which she organ-

ized and which have grown to 135 thousand strong, she has been able to accomplish miraculous things. In the last seven years these women of high and low estate—professors, clerks, housewives, stenographers and machine workers have poured three million dollars into the coffers of Miss Szold's Palestinian ventures.

A HOUSE OF REFUGE

Henrietta Szold, a shy, retiring woman to whom fame is an embarrassment, frail in appearance and yet a dynamo of energy, highly intellectual but willing to walk miles through mud to aid an ailing baby, was born in Baltimore just before the Civil War. Her earliest recollection is as a child three or four years old helping women in the back room of an old house make bandages for wounded soldiers. Early she visited her ancestral home in Germany, and travelled over Europe. When the Russian persecution of the Jews began in 1882, and vast numbers of them sought asylum in America, Rabbi Szold and his daughter turned their home into a house of refuge. Henrietta proposed the founding of night schools to aid the refugees. Before long she was the director of a volunteer school system enrolling five thousand immigrants.

Here, too, she became interested in Zionism—the restoration of Palestine to the Jews. But the editorial field lured her, and for 23 years she served as secretary of the Jewish Publication

The Secret of India's Immortal Youth

By ANNIE BESANT

EDUCATION AND CULTURE

WHAT is the secret of India's Immortal Youth? It lay hidden in her education and her cultures or rather in the Ideals which created these; for the Ideal is prior to the form, and if today men think that her strength is dissipated, her energy outworn, it is because she has for a moment—for what is a century and a half but a moment in her millennial?—sold her birth-right as her Mother's first-born child, for a mess of Western pottage. Let her turn again to her Ideals, and she shall renew her strength. For Ideals are the generating Life which unfolds through many incarnations, embodies itself in many a successive form, but remains ever true to type. We, who believe in India's Immortality, do not need to reproduce the bodies, the forms, of the past, but we need that that life, the life of the Mother Immortal, shall embody itself in new forms, but that it shall be Her Life, and not another's.

Let us distinguish between Education and Culture: Education is the drawing out and training of inborn capacities and powers brought over from former lives and developed in the Svargic or Deva world. . . . Culture is the result on the mind of certain forms of Knowledge, and is based on these; but it differs from Education in that it is not the drawing out and training of faculty, but is the result of the exercise of the faculties on subjects which arouse

sympathetic emotion and imagination, broadening the mind, eliminating personal, local and racial prejudices, acquiring an understanding of human nature in its many aspects, and contacting the life-side rather than the form-side of creatures; hence the quick internal response to other lives, and the intuition of the unity of life beneath the diversity of life-expressions. . . . Literature and Art are the instruments of Culture. Science and the "clear cold light" of reasons are the area and the guide of Education. The Life in Nature and the intellectual intuition, which recognizes truth by its harmony with its own nature—whose nature is Knowledge—are the area and the guide of Culture, if these are completely separated during the plastic period of youth. Science tends to hardness, and in overspecialization, to narrow-mindedness and intolerance. Culture tends, when exaggerated, to false sentiment and fastidiousness in non-essentials. The training of the instruments of knowledge and the storing of the memory with facts is the work of Education by others in youth, and their application to the facts and conditions is the self-education which continues during life. Culture in youth consists in the unconscious development, refinement, of passions into emotions amid beautiful surroundings, for the contact with beautiful objects and the evoking and the control of the emotions in response to them, and the moulding of these by Literature and Art develop the discrimination which

is an element in self-culture, the critical faculty which manifests as a balanced judgment, not as mere fault-finding, and lends poise, dignity, and gentleness to the attitude towards life. Beauty was the essential feature of the Indian Ideal of Education and Culture. . .

In the Ancient System of India, Education and Culture were self-controlled. . . . The University was the Temple of Learning, and the learned were its only Hierophants. When Learning visited Royalty, when a Wise One entered a Court, even Shri Krishna descended from His throne and bowed at the feet of the Sage.

ART THE DAILY BREAD OF THE POOR

The revival and advance of true Indian Art Ideals nurses in its bosom the rightful Infant Heir of the heritage of India's Art Ideals in the past, the Infant who, in the future, in the maturity of India's Art Ideals, shall give to the world the priceless gift of an Art which shall redeem it alike from materialism and superstition, and shall make the life of the Nation and the life of the individual full of Beauty, in the cottage as well as in the palace, for Art, as I have oftentimes said, must be no longer a luxury for the rich but the daily bread of the poor. That is part of India's Dharma.

For Beauty diversified into the Arts is the true refiner and uplifter of Humanity, for it is the instrument of the Culture, the broadener of the heart, the purifying Fire which burns up all prejudices, all pettiness, all coarseness. Without it, true Democracy is

impossible, equality of social intercourse an empty dream. Art is the international language, in which mind can speak to mind, heart to heart, where lips are dumb. Painting, Sculpture, Architecture, Music, these need no translations, they speak the universal Mother-tongue. Centuries do not age them. Custom does not stale them. Boundaries do not exist for them. Their message is for every country, for every tongue. Art will permeate the whole atmosphere of the New Civilization which is on the threshold. Religion and Art have ever been twin-angels. Let us follow them as they point to the East, where the fair Dawn Maidens are tinting our earth-born clouds with their rose-tipped fingers, to welcome the Rising Sun of India; as He leaps across the horizon, and floods our world with the glory of His Unveiled Face.

A CHARTER FOR DONKEYS

London's donkeys have been assured of a holiday despite the business rush at parks created by Britain's stay-at-home holidays. The beasts of burden, so popular for park sight seeing, now have a Donkeys' Charter drawn by the Royal Society for Prevention of Cruelty to Animals. It provides an eight-hour day, a complete holiday on Sunday and reasonable lunch-time for food, water and unsaddling!

— Family Herald and Weekly Star

Society. In 1909, her health failing, she took a trip to Europe.

YOUNG AT SIXTY

This was the turning point in her career. She was in Jerusalem. A woman of high learning, holding a distinguished position, in her 50th year she wrote: "If I were only 20 years younger, I would feel that my field is here." Ten years later—when she was 60—she began her life's work at that very spot.

Back home, she led 38 New York women in founding Hadassah. The first project decided upon was the introduction of the American system of visiting nurses in Jerusalem. Several trained nurses were sent from this country to launch the work. Later Nathan Straus became interested, and he and his wife financed for Miss Szold the first settlement house under her direction.

Human Welfare activities gave a mighty spurt to Hadassah, which had grown by 1917 to 4,500 members. But war conditions forced the abandonment of the nursing service. Miss Szold then turned her energies to the organization of the American Zionist Medical Unit, which reached Palestine in the summer of 1918 with 44 medical men and nurses, ambulances and trucks, and 50 thousand dollars' worth of drugs and instruments. It had a budget of 250 thousand dollars, for which she felt largely responsible. The unit did marvellous work, but suffered from friction in its ranks. Miss Szold, now 60 years old and with a bad heart, was tapering off her work at doctor's orders, when she learned she was needed in Palestine apparently for two

years to clear up the tangle—but really she went for life!

WAR AGAINST MALARIA

Shortly after her arrival, she joined the war against malaria, which was claiming 300 victims a week among immigrants alone. She organized a sanitary and prophylactic campaign in Jerusalem and in the hinterland, saying publicly that the country could be cleaned up in nine months and the disease could be conquered. Years later she went through the dread Arab-Jewish massacres—the "175 days of murder"—at the height of which her Arab friends sent her flowers as a personal tribute. At 67 she was elected one of the three governors of all Zionist affairs in Palestine. Back in Baltimore for her 75th birthday celebration, she found Hadassah had 50 thousand members to support her work. In Palestine a jubilee fund of 20 thousand dollars was raised in her honor.

The year that Hitler came to power the crowning achievement of Henrietta Szold began. Often, she had dreamed of launching a pilgrimage of Jewish city youth back to the land, that they might live again by the plow and the saw. Thus the Youth Aliyah movement developed, which soon was to become a migration of children living in the shadow of death to a land of freedom.

In 1934 the first band of Jewish children arrived from Berlin and were settled in dormitories. From then on the trickle of juvenile refugees swelled to a flood.

HEROIC EFFORTS

Yet the aged woman kept the wires burning in her pleas for funds to her

faithful supporters in America, as she went ahead aiding to build dormitories, schools and hospitals, enrolling doctors and nurses and teachers. She never let down in her educational standards, the refugee youths devoting four hours to work on the land and four to study. More than eight thousand have been aided, with 650 now grown up, serving with United Nations forces.

And what has become of the earlier proteges of a woman who couldn't quit even at 80, and who apologized in a personal letter to a friend that "I can work only 12 hours a day now"? Three-fourths of those who have finished their two-year course of work have gone back to the land. One group of a hundred is turning the barren shore of the Dead Sea into fertile, highly productive land.

A fishing village called Hulatta has been founded upon the shores of Lake Huleh by Youth Aliyah graduates.

The heroic efforts of these young people to rebuild Palestine by setting up their own colonies and pursuing their training, has resulted in Hadassah establishing a revolving loan fund of 80 thousand dollars to assist them. This was raised in honor of Miss Szold's 80th birthday. Her loyal followers also gave her 10 thousand dollars as a personal tribute—which she immediately donated to the loan fund!

AND STILL—THESE pathetic little refugees arrive. Some have been washed up on the shores from wrecked ships. Fourteen were saved from the S.S. *Salvator* which foundered and sank in the Black Sea. But most pathetic of all were the 70 prospective Youth Aliyah candidates on the S.S. *Struma*. Miss Szold had worked night and day to get

their release from the unseaworthy boat. She got the order, but failed in her task—for the ship never made port.

THE DRAMATIC MOVEMENT

The next day Miss Szold visited a refugee camp near Haifa, where arrivals without visas were interned. She found 30 children there fasting in memory of those who died on the *Struma*. She secured their release and undertook their care in the name of the *Struma* dead. Likewise she arranged for care under the Youth Aliyah program of 172 child survivors of the S.S. *Patria*, which exploded and sank in Haifa harbor.

Meantime Hadassah, acting with the courage and zeal of its founder, has gone forward with a remarkable program of social welfare in Palestine. Public health, child care, land reclamation projects, maternity centres and forest planting all figure in its efforts.

The range of human welfare services is almost innumerable. Ranging the country you can find tuberculosis hospitals and clinics; rural medical campaigns, with rural district hospitals; dental, sex and mental hygiene programs, orthopaedic and corrective gymnastic clinics; nutrition cookery classes; 48 infant welfare stations, providing pre-natal and post-natal care; feeding programs for 25 thousand children, and medical supervision of 75 thousand school children; domestic science units; school hygiene service and anti-trachoma campaign; 35 playgrounds, and summer camps; and extensive land reclamation.

In recent years Hadassah has been vastly aided by Junior Hadassah, to which many working girls belong.

The movement is one of the most dramatic of centuries. It is proof that and old civilization can be renewed and immeasurably improved. The fact that new Jewish settlements have made it possible for Palestine to support 414

thousand more Moslems, 416 thousand more Jews, and 61 thousand more Christians than in 1919, and on a far higher level than ever before, indicates that Henrietta Szold did not idly dream.

AT THE BARRICADE

At any given time, said Goethe, the destiny of a nation depends on the opinions of its youth. The youth of a country represents the hope, endeavour, resolve and progress of that land—and hence indicates its future also. If the youth is trained to think on right lines the place of that country in the comity of nations is fully assured. All over the world young men and women have been the real leaders of progress. Often they have shed new light on old problems; they have extricated the world from many a muddle left by their elders. They have borne the torch of civilization and with the mental and physical vigour which is their natural heritage have been the first to grasp new ideas.

The youth of to-day has great responsibilities. All over the world it has been called upon to lead—to protect civilized values. And it has not been found wanting. The spirit of youth has awakened everywhere and organized

youth is going to its task. It stands to-day four-square to resist the invasion of evil. Its courage and vigour help it to act quickly—to plan and to organic resistance. Its clear vision can foresee the resurrected, reconstructed world, built on the basis of progress and harmony.

What is the youth of India thinking today? How is it adapting itself to the swift and harsh changes taking place around it? Does it think in the same terms as the youths of other progressive nations of the world? Has it a working estimate of the problems it faces today? These are questions whose appeal is not merely to young people; others perhaps not so young are equally affected by the cataclysmic changes now in progress and are closely watching the shape of the future. True to type, the youth has been found at its post—at the barricade!

—From *The Indian Listener*

In Search of the Absolute

• [The following is an extract from the Andhra University Convocation Address delivered by Mr. S. V. Ramamurti.]

THE ROLE OF UNIVERSITIES

THE University is an ancient institution in India. The Buddhist Universities of Nalanda and Taxila were of the type of the Mediaeval Universities in Europe. But earlier than the Buddhist model was the forest Ashram of India where individual teachers pursued the search for knowledge and initiated younger men in the search. In the Upanishadic times, thinkers sought to realize the spirit behind mind and matter. In the Buddhist times, they sought to understand mind and matter. In the modern Universities, mind sought to control matter. The University then had always used mind as the instrument but its jurisdiction has changed from spirit to mind and then to matter.

India is today the meeting place of the cultures of India and of Europe. A Cambridge don, who visited India, China and Japan to study their cultures, said that the contrast in civilization was not between the East and the West but between India and the rest of the world. Dr. Whitehead, a well-known Mathematical Philosopher told me some twenty years ago, that the future of the world seemed to lie in the hands of India and China and that Japan and Turkey would probably follow but not lead. Recently, an American observer said that Japan was quick but shallow, that China was profound but slow and that India was both profound and

quick. I think it reasonable to hold that in the coming world synthesis to which the war is paving the way, India, in spite of her economic poverty, social disintegration and political distress, yet, by virtue of her mature spiritual realization, will be as much at least as China, the protagonist of Asia vis-a-vis Europe and America. At the same time, by virtue of her connection with Britain, India is the one country in Asia which has had the most intimate contact with Europe. India is thus amphibian in its culture, functioning both in the manner of Asia and of Europe. This position gives the Indian Universities unusual opportunities and responsibilities.

The subject that interested the ancient Indian thinkers was the unseen world of spirit. The formula for the relation of the seen and the unseen which India enunciated in the words, *Atman is Brahman*, is the highest summit of knowledge which man has reached. Mind, the perceiver, sees not only its counterpart, matter, the perceived, but also THAT which is behind both mind and matter. In this adventure into the realm of spirit, India leaves China behind. If India were lost, the world would be maimed. Even China could not make it up on behalf of Asia. Therefore, young men and women of India, keep alive the quest for the Absolute on which India started some three thousand years ago.

TIME IS TWO DIMENSIONAL

Man perceives the rhythm of time. He has not realized that he cannot perceive time if he has not within himself not the same but an answering rhythm of time, as length answers breadth on the floor of a room. The discovery I venture to present to you is that time is two dimensional, even as space is three dimensional. I see this as a fact. I present it to you as a theory. It is a theory which is of value not merely to philosophers, mathematicians and saints but to common men. How long have we been groping in India for a bank to the stream of time in which we are born and die yet are born again, ever floating down the stream? If only we could reach the bank, this endless stream of *samsara* could be transcended. The bank does exist because time is two dimensional. The two dimensions are the time within and the time without. Nature has a time rhythm within itself which is universal. It is the rhythm of a clock. If time changes in one clock it changes in all clocks. But not so in the passage of man's consciousness. The duration of the world and the duration of man's consciousness are different. The pattern of life is set to two different rhythms—the rhythm of nature and the rhythm of man, the rhythm of matter and the rhythm of mind. Nature makes the woof. Man makes the weft. Time, the rhythm of life, is therefore, two dimensional.

The knowledge we have inherited through science has during the last century or more revolutionized man's manner of living in the world. It has done this by a deeper and fuller understanding of nature than ever before. This understanding has been continuously put to practical use. Many of the amenities of civilized life which we have learnt to enjoy but could not get during the war are the products of science. They have even ceased to be self-sufficient in some of their vital needs. We import food and oil for lighting. We depend on large machinery for our clothing. We cannot build without imported or machine-made steel and cement. Locally grown drugs have been replaced by synthetic and imported drugs. Our production from our own resources has not kept pace with our growing needs. The result has been shown by the economic stress of the present war. The margin of production over our needs has been so thin that it has given way. There is further a growing population. The gravest problem in India now is how to achieve agricultural and industrial development on a large and quick scale. This is the post-war reconstruction which has begun to occupy urgent attention. The war has shown our deficits in various economic directions. The tempo of development has to change. The content and direction of education need also to be recast.

The Stream of Culture

By RABINDRANATH TAGORE

INDIA'S WANDERING MIND

WHAT has happened to us in India is this: we have lost our central unity of idea, our concentration. Our energies and thoughts are divided and dissipated, not focussed and defined. This is a serious loss both to ourselves and to others. When the mind is scattered and wandering, we not only find it impossible to receive our lessons truly, we also find it impossible to impart them. Just as in the case of an individual, who is to be taught truly, the first step is to get released from the dissipation of mental powers and to get trained in concentration of the mind, so in the case of a nation whose mind wanders, not being able to find a life-centre of its own, the first thing necessary is to recover the organic unity of its mind. In the present age, India does not truly know herself. This is the cause of her present weakness, political and social, as well as intellectual; in order to gain the mental concentration, the want of which is at the root of all our futility, there should be some centre, or centres of culture, in India, where all the best products of the Indian mind should be brought together. There,—in that atmosphere of culture, which represents a diversity in unity—the children of India should receive their education. The pupils should gather round the teacher, not vice versa.

UNASSIMILATED FOOD

The Education that we now receive, comes from the West; it is frankly a

foreign Education. This might be invaluable for us, if we already possessed a grounding in our own culture. But, divorced from previous training in that which is our very own, and from the vantage ground of our own assured position in the World's culture—what we receive becomes to us either as an outer embellishment or as a burden. For the ultimate significance of food is in the living body and not in the storehouse, and where that unity of life is lacking, the food merely accumulates and is not assimilated. Likewise, if India has a living culture of her own—an organic centre of all her cultures co-ordinated, then only can she receive this knowledge of the West, not as an abstract thing, unrelated to her own life, but as a concrete thing, fit for all her various uses of life and giving an added strength to her own mind.

THE FERTILIZING STREAMS

In India there have been many different streams of culture, which must now, in this modern age, be reunited. We need, more than anything else, that those who have really been disciplined, as learners, in the different branches of Indian culture—those who have gone on intently with their own work of exploration and discovery, should meet at a common centre and settle down there, and thus form the foundation of a seat of learning, which would spring up, as it were, from within, in all the truth of life and not be imposed from without.

When the question of Indian Culture is analyzed, it is clear that there are four root elements, the Vedic, the Puranic, the Buddhist and the Jain. Furthermore, other streams have flowed into India from the outside and fertilized her soil. The great Muslim World has entered from without, and the result of the mingling of the stream of Islamic culture with our own is now visible on every side—in architecture, music, art, and literature. Last of all, the tide of European civilization has come in like a flood. The urgent necessity is to control this aggressive flood of Western culture, and make it fertilizing, rather than destructive.

UNION OF CULTURES

Here then is the aim which should be set before those who seek to found a truly Indian seat of learning. There is needed the union of the different cultures, which have already flourished on Indian soil. To those already mentioned, the Zoroastrian culture should be added; for that also has found in India its home.

The need of each nation to lead its own separate life in seclusion has now passed. The age has now come for co-ordination and co-operation.

Furthermore, all great intellectual movements of the mind of man have their atmosphere, their artistic envelopment. Poetry, Music, and the other fine arts have been neglected in modern India with the result of making us inarticulate like the dark stars. The aesthetic side of life is the best medium for a people's self-expression. So, in the proposed centres, or centre of learning, music and the fine arts must

have their seats of honour, side by side with those of the mind.

The last question of ultimate importance will be the place which religion will occupy in this intellectual and artistic centre that is contemplated. India today is full of all kinds of religious sects warring against one another. If it were true, that this could not be remedied, we might well give up forming such centres of culture in despair. But fortunately, we have, in our own country, that persistent ideal of a spiritual unity underlying all differences, which has been bequeathed to us by our great ancestors. That ideal will be the basis of the meeting of all our cultures.

THE NEW AGE

Thundering and bursting,
In torrents in waves,
Carolling and shouting,
Over tombs, amid graves,
See, on the cumbered plain,
Clearing a stage,
Scattering the past about,
Comes the new age.
Bards make new poems;
Thinkers, new schools;
Statesmen, new systems;
Critics, new rules;
All things begin again;
Life is their prize;
Earth with their deeds they fill;
Fill with their cries.

Matthew Arnold

Towards Happy Living

YOU want to get rid of Depression? Confront it with another "D", Delight. Set up a Delight in the midst of your Depression. You cannot find any Delight in anything? Come, come, you are not looking properly. In the midst of the oyster of Depression there is always a pearl of Delight.

You want to get rid of Loneliness? Confront it with another "L", Love. Send forth Love to someone in the midst of your Loneliness and Loneliness will soon be forced into unconditional surrender. You will be so busy loving that you will have no time to be lonely.

You want to get rid of Fear? Confront it with another "F", Faithfulness. Faithfulness and Fear do not go well together. The more Faithfulness we have, the less room there is for fears. Everybody is afraid more or less. Even those who have won the Victoria Cross say, "I was frightfully afraid during such and such an occurrence." Dare to be afraid with Faithfulness.

You want to get rid of Doubt? Confront it with another "D", Daylight. On the other side of Doubt is Daylight if only you will try to see through Doubt. On the other side of Doubt

you will find Daylight, clearness, understanding, the resolving of Doubt. Turn Doubt inside out! Behind every cloud there is a silver lining—note "lining", not "edging."

You want to get rid of Suffering? Confront it with another "S", Sympathy. The more you sympathize, the less you suffer. The more you sympathize, the more your own suffering will seem but as a tiny drop in the ocean of suffering around you. But you must sympathize, or you will think yours is the ocean and other people's the drop.

You want to get rid of Prejudice? Confront it with another "P", Peace. Prejudices, and I fear we all have them, are signs of the hardening of the emotional and mental arteries—a form of arterio-sclerosis. Peace is the only remedy, for prejudices cause an unhealthy restlessness in the course of which we are always judging people, finding fault with them, condemning them. Why can we not be at Peace with them and thus begin to understand them and appreciate them? An ounce of Peace is worth a ton of Prejudice, assuming Prejudice is worth anything at all.

—G. S. ARUNDALE

The Fountain of Living Waters

By MADAME CHIANG KAI-SHEK

AN AIRPLANE VIEW

■ AM practical-minded. With me religion is a very simple thing. It means to try with all my heart and soul and strength to do the Will of God.

To know God's Will and do it calls for absolute sincerity, absolute honesty with one's self and it means using one's mind to the best of one's ability.

God speaks to me in prayer. Prayer is not self-hypnotism. It is more than meditation. In meditation the source of strength is in one's self. But when one prays he goes to a source of strength greater than his own.

In feudal times an old general named Ts'ao Ts'ao, on a long march, saw his soldiers weary, thirsty and discouraged. He said to them, "From my horse I can see a beautiful garden full of luscious plums." Their mouths watered, new strength and courage came. But for how long? The plum garden did not materialize and the soldiers were more weary than before. That to me is like meditation. There is buoyancy of spirit for a time. It may help when there is no oasis in sight. But when I am spirit-

ually thirsty I do not think of plum gardens—I go to the Fountain of living waters.

Our finite minds beside His infinite mind seem to me like this: In walking I see the hills, range upon range, and cannot see where one ends and another begins. But from an airplane everything has a distinct contour. When I talk with Him He lifts me up where I can see clearly.

I do not think one can understand this who has not tried it. To explain to one who has no experience of getting guidance would be like trying to make a stone-deaf person understand the beauty of a Chopin sonata.

I want to make clear that whether we get guidance or not, it is there. It is like tuning in on the radio. There is music in the air whether we tune in or not. By learning to tune in one can understand.

Despondency and despair are not mine today. I look to Him who is able to do all things, even more than we ask or think.

The People's Revolution

By HENRY WALLACE

RIGHTS OF THE COMMON MAN

■ THE march of freedom of the past one hundred and fifty years has been a long-drawn-out people's revo-

lution. In this Great Revolution of the people, there were the American Revolution of 1775, the French Revolution of 1792, the Latin-American revolutions, the German Revolution of

189

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1848, and the Russian Revolution of 1917. Each spoke for the common man in terms of blood on the battlefield. Some went to excess. But the significant thing is that the people groped their way to the light. More of them learned to think and work together.

• The people's revolution aims at peace and not at violence, but if the rights of the common man are attacked, it unleashes the ferocity of a she-bear who has lost a cub.

The people are on the march toward even fuller freedom than the most fortunate peoples of the earth have hitherto enjoyed. No Nazi counter-revolution will stop it. . . . When we begin to think about the significance of freedom from want for the average man, then we know that the revolution of the past one hundred and fifty years has not been completed. We know that this revolution cannot stop until freedom from want has actually been attained.

FREEDOM FROM WANT

We failed in our job after World War Number One. We did not know how to go about it to build an enduring world-wide peace. We did not have the nerve to follow through and prevent Germany from re-arming. We did not build a peace treaty on the fundamental doctrine of the people's revolution. We did not strive whole-heartedly to create a world where there could be freedom from want for all the peoples. But by our very errors we learned much, and after this war we shall be in a position to utilize our knowledge in building a world

which is economically, politically and, I hope, spiritually sound.

Modern science, which is a by-product and an essential part of the people's revolution, has made it technologically possible to see that all of the people of the world get enough to eat. . . . The peace must mean a better standard of living for the common man, not merely in the United States and England, but also in India, Russia, China and Latin America—not merely in the United Nations, but also in Germany and Italy, and Japan.

CENTURY OF THE COMMON MAN

The century on which we are entering—the century which will come out of this war—can be and must be the century of the common man. Everywhere the common man must learn to build his own industries with his own hands in a practical fashion. Everywhere the common man must learn to increase his productivity so that he and his children can eventually pay to the world community all that they have received. No nation will have the God-given right to exploit other nations. Older nations will have the privilege to help younger nations get started on the path to industrialization, but there must be neither military nor economic imperialism. . . .

Yes, when the time of peace comes, the citizen will again have a duty, the supreme duty of sacrificing the lesser interests for the greater interest of the general welfare. Those who write the peace must think of the whole world. There can be no privileged peoples. We cannot perpetuate economic warfare without planting the seeds of

military warfare. We must use our power at the peace table to build an economic peace that is just, charitable and enduring.

The people's revolution is on the march, and the devil and all his hosts cannot prevail against it. They cannot prevail, for on the side of the people is the Lord.

"He giveth power to the faint; to them that have no might He increaseth strength. . . . They that wait upon the Lord shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not be faint."

Strong in the strength of the Lord, we, who fight in the people's cause, will never stop until that cause is won.

THE PERSONALITY OF A TREE

The man who cannot gain inspiration from the trees is surely lacking in imagination. Trees are for ever giving out a silent, healthful force, and those who are attuned can receive their vibrations. The secret of getting in tune with that force is to be in love with the object which is giving out that force. There are wireless messages going out all the time, but unless we can tune in to them they escape our notice. It is just so with our wireless communication with trees. Love is a dynamic force which gives and receives, and a man or a woman who is in love is continually gaining an unseen power. The man who loves trees is fortunate, for according to an immutable law of Nature, in return for his love he is able to feel an indefinable sense of exhilaration and power and receive a portion of the attributes of the object of his love. Trees can give us so much, apart from things aesthetic and economic. Fascinating as flowers may be, they do not give us the strength of a tree. A tree has a personality; it is a real thing. It is a living entity. Is it too much to believe that it responds to the love that is given to it? We shall tread softly

when we enter the sanctuary of the woods, seeing we are in company with tree beings who respond to our love and care. A new world will open up to us, and in response to our love we shall gain a share of the vitality and inspiration that comes to a man or a woman who is in love with trees.

INTERROGATING SAINT FRANCIS

"Can you find God in every man?"
I ask him first.
"Yes, in the best and worst."
"Can you find God in every beast?"
"Yes, in the least."
"As much of God in beast as God in man?"
I then implore.
"Yes, sometimes more."
"Can you find God in all the birds?"
"They are his uttered words."
"Can you find God in every flower and tree?"
"Each pure gold buttercup
Lifts up
For man to see
God's chalice
Filled with immortality."

The Imagination of the Child

SOME thirty years ago, as a rabbi in Kiel, I listened to a lecture by the philosopher Paul Deussen, the friend of Nietzsche. He expressed himself as follows:

"Up to the fifth year every child is a genius; from that time on stupidity begins. And do you know why? Because every child comprehends the world by its imagination which vanishes with growing intelligence. However, a person who is able to keep and unfold his imaginative faculties along with his growing intelligence is called a genius."

If Paul Deussen was right in this assertion and if there were a National Board of Education in every country supervising all educational facilities in the land, its task would be to stimulate the development of those youthful imaginative faculties as well as intellectual gifts. In saying this, it is not at all my intention to suggest that it is the duty of the public educator to create as many geniuses as possible. On the other hand, it should not be assumed that it is the duty of a public educator to keep children and adults within that sphere of stupidity which would result from a one-sided education emphasizing only intelligence and reason.

The exploratory power of human intelligence neither sleeps nor slumbers. Pushing on, probing, always dissecting, always restless, never satisfied, it tries to understand the world through the two media of all scientific research: Synthesis and Analysis. Imagination, on the other hand, is a latent power and the superior forces that are at the disposal of the intellect may keep it

subdued to the end of one's life. Yet it retains its force; a single spark may ignite it and set it on fire. One moment of imagination, flashing in a great mind, often pushes mankind further forward than generations of able scientists did. I firmly believe that in the major discoveries and inventions of mankind, imagination had a greater share than intelligence; Gutenberg, Columbus, Copernicus, Galileo, Franklin, Watt, Marconi, Edison and Einstein are better described as men of great imagination than of great intelligence.

Certainly no child could have invented printing or discovered America. But childhood represents that age of man in which imagination is the more alert capacity, because it is neither curbed nor narcotized by a dominant intelligence. Marx and Lenin, who believed that "religion is only an opiate for people," and Freud, who considered it only an "illusion about whose final decline there can be no doubt," had a different view. When our intelligence has become ripe enough to admit that the human intellect is not the only source of knowledge but must share the power of imagination, it will also be able to grasp this fact: intelligence can also be an opiate.

Childhood is the age during which a religious picture of the world can be formed. Once missed, the opportunity never comes again; no adult education can compensate for it. Cultivate the imagination of your little pupils, do not give them statistics instead of stories, stones instead of bread. Intelligence and criticism will come in their own

good time to counterbalance exuberance. Must you anticipate that development? You should rather counteract the development yourself by not allowing the growing intellect to spread

its opiates over the most creative faculty the young human being has: Imagination.

—EMIL BERNHARD COHN

Youth at Work

ADYAR YOUTH LODGE

THE work of the Vasanta Youth Lodge at Adyar is being carried on quite successfully this year under the enthusiastic leadership of the new officers. The Lodge being at the International Headquarters at Adyar, has a very large membership and for some years the contact between the Lodge and the non-resident members was not satisfactory. These past three months, the work of the Lodge has consisted of in contacting as many members as possible by the resident members and they have been quite successful in their attempt. They have planned to issue a Bulletin from time to time. In their first Bulletin we find the following questionnaire which, we are sure, will interest other young friends and also will be helpful in the Lodge work. These questions have been addressed to the members of the Lodge in order that a wider, a more interesting and, as far as possible, an all-inclusive programme can be arranged.

THE QUESTIONNAIRE

1. How did you first come to know about The Theosophical Society and

what induced you to apply for membership?

2. What is it that appeals to you most in Theosophy and in The Theosophical Society?

3. Have you read any of the Theosophical books? If yes, kindly give the names of those which you liked the most.

4. Which subjects out of the following are of particular interest to you? (The list is only suggestive, and not exhaustive.)

(a) English Literature (which particular branch); (b) Sanskrit Literature; (c) Literature of any of the Modern Indian languages; (d) Art (which particular section of it); (e) Science (which branch of it); (f) Politics; (g) Economics; (h) Sociology; (i) Religion; (j) Philosophy; (k) Education; (l) History; (m) Mysticism; (n) Biographies.

5. Which of the movements outside The Theosophical Society interest you most and are you connected with any?

6. How would you like to spend your leisure hours? Have you any particular hobbies?

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